

1. The first part of the report is a general statement of the purpose and scope of the study. It is followed by a brief review of the literature on the subject.

2. The second part of the report is a description of the methods used in the study. This includes a discussion of the subjects, the instruments used, and the procedures followed.

3. The third part of the report is a presentation of the results of the study. This is done in the form of a series of tables and graphs, which are accompanied by a detailed discussion of the findings.

4. The fourth part of the report is a discussion of the implications of the findings. This includes a consideration of the theoretical and practical significance of the results, and a suggestion for further research.

10/10/10

5. The fifth part of the report is a conclusion. This is a brief summary of the main findings of the study, and a statement of the author's conclusions.

6. The sixth part of the report is a list of references. This is a list of the books, articles, and other sources that have been consulted in the preparation of the report.

THE CHURCH AS AN ANTIDOTE

"When I thought to know this it was too painful for me, until I went into the sanctuary of God; then understood I their end."

Psalm 73:16,17.

ASAPH'S PERPLEXITY

Been out in thw world.

His observations.

envious of the foolish

no bands in their death

not in trouble like others

not p̄agued

proud, violent, eyes fat,

have more than heart could wish

corrupt, wicked speakers, talk

against God, question providence,

and knowledge of God.

Decided his piety was a waste of time.

cleansed heart in vain,

washed hands in innocence

been plagued, chastened,

afraid to speak lest I offend,

TOO PAINFUL UNTIL SANCTUARY

Lucky for Asaph, he went to church.

What new idea did he get.

UNDERSTOOD THEIR END

God turned the page and he saw CHAPTER TWO.

CHRISTIAN APPLICATION

Drawing near to Christ.

Many ways, Bible reading, prayerful meditation.

Church-going, prayer meeting.

Especially valuable, applies remedy quickly,
a first aid station.

Stitch in time , ounce of prevention.

THE RECTIFYING INFLUENCE OF THE SANCTUARY

1) On moral judgements.

Principles of Jesus almost all CONTRAY
to human wisdom.

-In world, constant pressure brought to
bear to say Christ's principles are
fanatical, impracticable and
ridiculous

3
3
23

39

3
2
3 45
37

Trueing up the compass.
Instrument on land
Our compass gets attracted by
gold, power, social ambition etc.

2) examples

the ground of a certain rich man
brought forth abundantly.
tear down and build greater.
God said to him.
trouble not in having abundance but
in having nothing else

greatness

two sons James and John
connected it with POWER
Jesus reminded them that it went
with humility, and service.

2) Perspective of life.

painter needs to stand off ever and
again.
here we can "stand off" from our
lives.
good to see the blemishes.
correct and remove them

*blue stone
of Ruskin*

Encouragement -

3) Relative value of things temporal and things eternal.

English statesman" brought in the new
world to restore the balance of the old
We need visions of heaven.

when the strife is fierce the warfare
long, theals on the ear the distant
triumph song, and hearts are brave
again and arms are strong.

See the daw: lo, there breaks a yet more
glorious day, the saints in triumph
rise in bright array. The King of
Glory passes on His Way, Alleluia!

From earth's wide bounds, from ocean's
farthest coast, through gates of pearl
streams in the countless host.
Singing to Father, Son and Holy Ghost
Alleluia!

BELIEVING IS SEEING

"He staggered not through unbelief"
Romans 4:20.

One of J.H. Jowett's striking expressions.
Hear it the other way very often.
Seeing is believing" a commonplace.
That is representative of "common sense".
Faith is just one degree better than "common sense".
Faith has produced more in this world than c.s.
This true even in realm of material things.
Many a big business is built on faith.
Many a valuable invention.
Many a great poem and fine book.
Believing is the true seeing.
"Said I not unto thee, that if thou wouldst believe
thou shouldst see?"
"He endured as seeing Him who is invisible"
"Unliklies" loom along the path.
Cranal realities looking forbidding.
Often feel insecure and tempted to turn back.
Geo. Muller of Bristol.
The angel in the marble.

face upside down

Chesterton's saying about Xty -

Seeing is believing

A common saying of the cynical matter of fact world.
Expresses the ^{attitude} ~~stand~~ of some people all time
of more some time -

"Show-me" philosophy of life - goes with the hard headed -
associated with brains" (they admit it) canny - wary -
suspicious -

Like many other gems of worldly wisdom it is contrary to the
highest & best - blocks its way of progress -
Attitude of learned giants before whom Columbus showed his
plans -

Risk of the "staggering skeptic": word rich in suggestion -
man staggers when his higher volitional impulses are
been - paralyzed - muscles & nerves trying to work without
the master - mind: may suffice to get a man home from a debauch
but can never carry him
through life -

Opposite is a greater truth

BELIEVING IS SEEING

"He staggered not through unbelief."

Romans 4:20

Turning human wisdom around
often gives divine wisdom.

Honesty is the best policy

"I have never seen the righteous
forsaken or his seed begging bread"

Seeing is believing

That is common sense.

"Faith" is one better than common sense
it is second sight.

Believing is the true seeing.

Jesus said to stricken doubting Mary

"Said I not unto thee, that if thou
wouldst believe thou shouldst see?"

We read of him "who endured as seeing
Him who is invisible."

Moses is the great type of Faith in the Bible.

"He staggered not through unbelief"

"He was justified by his faith."

"He did what God told him to do, not
knowing."

Faith is the instrument, the key, by which we ~~kay~~
hold of all of the best things of life.

Faith is the way by which an artist brings a
beautiful statue out of a block of marble.

Faith is the way by which great business enterprises
are brought to reality.

Faith keeps the union of man and wife strong.

No man or woman can prove their love, or fidelity
with evidence alone.

No son can be given proof of his father. Under
the evidence such as it was, his child-life
would lie crushed and dead.

*Believer
steel bar*

Applications:

Young man or woman has faith in self
and future.

Circumstances, hardships, hindrances
fade away in the growing dawn of magnificent accomplishment.

Parent has faith in a child.

What happens: that child goes through all
the hard experiences, meets with all the
terrible tests in thought, conduct and
disposition and come forth triumphant.

Wife has faith in her husband. He battles
down defeat and beats it into victory.

Soul grasps God in Christ by the same
mighty means.

It is not faith that saves us, it is
Christ, but yet by faith we are saved.

I know not what is before me
God hangs a veil o'er my eyes:
And o'er each step on my onward way
He makes new scenes to rise.
And every joy He sends me,
Comes as a sweet and glad surprise.
So I go on, not knowing,
I would not if I might.
I would rather walk in the dark with God
Than go alone in the Light.
I would rather walk with Him by faith,
Than walk alone in the light.

HOW GOD ANSWERS PRAYER

Robert Murray McChesney 1813- 1843
Dundee- student Dr. Chalmers
Ill health - Holy Land
Pastoral letters
Feb 20, 1839

- (1) God gives the very thing at the time asked.
Hannah asked a son.
David: In the day I cried, thou answeredst me
Elijah and the sick child
Daniel: while I was praying angel appeared
Peter in prison while people prayed he knocked
- (2) God delays answer for wise reasons
Syro-phenician woman
"promise may be long delayed but it never
comes too late"
Importunate widow in parable
Prayers like merchants' ship gone for long but
come back laden with rich gifts.
- (3) God answers by terrible things
Psalm 65: By terrible things in righteousness
wilt thou answer us, O God of our salvation"
Sometimes the way to healing in through a
serious operation.
Some prayers involve deep waters.
Saying about poets.
- (4) God answer by better things than we ask.
Earthly father does this.
Paul and the thorn: no answer - but grace enough
Jesus' prayer if it be possible, let this cup
pass from me?

3- Story of Steward Jackson's
servant about prayers
all night & "till to pray
in the morning."

Significant fact that it is not
those who are in the habit of
praying who doubt the
efficacy of prayer.

Prayer is not conquering God's
reluctance but taking hold
of God's willingness - Brooks

I have been driven many times to my
knees by the conviction that I
had nowhere else to go. My own
wisdom and that of all about me
seemed insufficient for the day.
Lincoln.

Fog settles on vessel's deck but
leave mast head clear. The
sailor up aloft can see more
than the helmsman at the wheel
Spurgeon

Meaning of the Cross

I Deliverance from sin

Gal 3¹³ "He became a curse for us"

II Deliverance from self -

Rom 6⁶ "our old man is crucified with him" - "that henceforth we should not serve sin"


III Deliverance from Satan -


Rev. 12¹¹ "They overcame by the blood of the Lamb"

The three crosses

- 1 - Sin in him & on him
- 2 - Sin on him but not in him
- 3 - Sin not on him but in him

Crosses:

Rel. 

J.B. 



= Deliverance
from

Sin
Self
Satan

"In the Cross of Christ I glory"

Trustworthiness of God
 Idols
 Believing is seeing
 How God answers prayer
 Church as an antidote
 Meaning of the Cross
 God's Shadow
 Mystery of the bread
 Gt Bible Chaps
 Closed Door
 Love stories of Bible
 Gt Bible chapters
 Lord open his eyes
 Love stronger than death
 Compass of the Cross
 Selflessness of love
 Gt Bible chapters
 Secret of a happy life
 A.B.C. of Salvation
 Gt. Bible chapters
 Thinking through
 A.B.C. of Salvation II
 Gt. Bible chapters
 Glad to go to church
 A.B.C. of Salvation III
 Gt Bible chapters
 Names for the Lord's supper
 Belated disciples
 Naaman
 Concerning the collection
 Gehazi
 Faith or Failure
 Bible doctrine of woman
 Lot
 Gt Bible chapters
 Triumphal entry Lk 13:34
 Nothing but leaves
 Fourth day of Passion week
 Shattered Grave
 Ministers' Sons

Mt 24:35
 I Jo 5:20
 Rom 4:20
 Ps 73:16,17
 Gal 3:13
 Ps 91:1

Gen 1
 Mt 7:7
 Gen 24:4
 I Cor 13
 II Ki 6:17
 II Sam 1:26
 Heb 12:2
 Esth 4:14
 Ps 23
 Jo 4:10
 Jer 17:9
 Jo 14
 Lk 15:17
 Col 1:21
 Ps 53
 Ps 122:1
 Dan 10:18
 John 4

Jo 19:38
 II Ki 5:1
 I Cor 16:1
 II Ki 5:20-27
 Mk 16:16

Gen 13:12-13
 John 2
 Harmony #112
 Mk 11
 Harmony #114
 II Tim 1:10
 Rom 11:13

THE TRUSTWORTHINESS OF GOD

"My words shall never pass away."

Matt 24:35

(for outline and notes see 1928-vol 2)

IDOLS

"Little children keep yourselves from idols."

I John 5:21

(for outline and notes see 1928-2)

GOD'S SHADOW

"He that dwelleth in the secret place of the Most High shall ~~xxxxx~~ abide under the shadow of the Almighty."

Psalm 91:1

"The invisible things of God from the creation of the world are clearly seen being understood by the things that are made."

Romans 1:20

God may be reached through the medium of a symbol and sign.

God and heavenly things are not so much copies of what we know on earth, as the reverse: earth is a copy of heaven, the material and visible made on the pattern and after the idea of the infinite and unseen God.

God meant earth and the things we have seen with our eyes and which our hands have handled to be helps by which we may come to know Him better.

The world is not the obstacle between us and God, but the ladder on which we may climb to Him.

He hath not left Himself without a witness.

You and I have in the materials that surround us, the keys with which we may unlock the secrets of the universe.

We are told of the man who ^{ABIDES} dwells under
the shadow of the Almighty.

God's shadow is described in at least
four different ways:

ROCK (He is "the shadow of a rock in
a weary land." Is.32:2)

TREE ("in the shadow of the branches shall
they dwell." Ezek.17:23)

WING (Hide me under the shadow of thy
wing." Ps.17:8)

HAND (In the shadow of his hand hath he
hid me." Is.49:2)

These four symbols suggest four things about
God:

(1) God is like a ROCK

DEFENSE and REFUGE

Essence of all acceptable religion
is RELIANCE upon God.

The proposition of the O.T. was
"take God's say-so"

That of the N.T. "Trust Christ".
In John Knox' house you may see
these words

"I am in the place where
conscience bids me speak
the truth, therefore, the
truth I speak, impugn it
who so list."

On his grave these words

"he never feared the face
of man"

Much modern encouragement sought
from within.

Roosevelt's advice was "fear God
and take your part".

(2) God is like a TREE

*in the shadow of his
branches Ezek*

REST and REFRESHMENT

The greatest things about God are
the things HE DOES FOR us.
Religion is too much made into an
unending list of obligations.
God always offers himself in the
face of man's need of him.
One of the conspicuous failures of
Modernism has been along this line.

Reading the letters of a young
Princeton man who died in
Japan recently.

He wrote to some friend:

When I want intellectual fel-
lowship and a discussion of
the great problems of life
I turn to my Modernist friends;
when I crave spiritual fellow-
ship, and cooperation in the
real spiritual work of Christ
I turn to my Fundamentalist
friends.

Dr. Nixon of Roch. said:

(3) God is like a WING

*P317 Under the
shadow of thy wing*

COMFORT and WARMTH

Too little JOY IN THE LORD
Flag flies over Buckingham Palace
when the King is at home
Joy is the flag on the heart of
a soul where Christ dwells.

(4) God is like a HAND

*In the shadow of his hand
bless he his me*

GUIDANCE and SUPPORT

Ps 138:2

The Great Artist with your life.
The dead artist

The CONDITION

"He that dwelleth in the secret place"

Matthew Henry: "make heart work of the
service of God".

THE MYSTERY OF THE BREAD

"Behold, I show you a mystery."

The Mystery of the LIFE in the BREAD

Kipling's story of the poor Scotch lad
who starved to death at St. Andrew's
when his sack of pease meal gave out.

The Mystery of the BREAD of LIFE

The bread that Jesus took strengthened
Him for the Crucifixion, it helped
the other disciples to flee, Peter to
deny Him, and Judas, who ate of the
bread in the meal, to betray Him.
He took this bread and said: "This is
my body."

The Mystery of His life in Us.

What the world sees,
Christ incarnate in his church.
"We are members of His body"
Our responsibility and our privilege.

THE FACT AND MEANING OF THE DEATH OF JESUS CHRIST

Matthew	12:40	Romans	8:32
	16:21	I Cor.	5:7
	20:28		6:20
	26:26-28		7:23
Mark	2:19,20		8:11
	10:45		15:3
Luke	24:44-47	II Cor.	5:14-15
John	1:29		5:18-21
	1:36	Galatians	1:4
	2:19		2:20
	3:14-17		3:13
	6:51-56		4:4-5
	10:11	Ephesians	1:7
	11:49-52		2:13
	12:24		5:2
	12:32-33	Philippians	3:9
	15:13	Colossians	1:13
	17:19		1:20-22
Acts	2:23	I Thess.	5:9,10
	8:32-35	I Tim.	1:15
	20:28	Titus	2:14
Romans	3:24,25	Hebrews	1:3
	4:25		2:9
	5:6-11		2:14-17
			7:27

SERMONS FOR ELIZABETH, N.J.

Sunday, January 6th 1929

A.M. "THE TRUSTWORTHINESS OF GOD"

P.M. "IDOLS"

Week of Prayer Topics

Monday

"BELIEVING IS SEEING"

Tuesday

"HOW GOD ANSWERS PRAYER"

Wednesday

"THE CHURCH AS AN ANTIDOTE"

Thursday

"THE MEANING OF THE CROSS"

Friday

Union service

Sunday, January 13th 1929

A.M. "GOD'S SHADOW"

P.M. Union Service

GREAT BIBLE CHAPTERS

FIRST OF GENESIS

31 verses

- (1) The title of the following. In Bible this often happens. Is. 1:1, certain Psalms.
- (3) Science agrees with Bible that light came before the sun.
- (6) Firmament, a division, cleavage in the cosmic mist.

NOTE: Hebrew is a language with few abstract words. Concrete expressions prevail.

- (9) "God said": this phrase does not imply instantaneous fulfillment. It only asserts that the result followed upon the volition of the Creator.
- (9) "Water" was the generic term for all liquids and fluids, not necessarily the H₂O that we definitely call by this name.
- (11) Some interesting comments on the scheme of creation as set forth in this chapter.

(a) ~~Rxxxxx~~day the days

- | | | | |
|-----|------------|----|------------------|
| i | LIGHT | iv | CELESTIAL BODIES |
| ii | DIVISION | v | LOWER LIFE |
| iii | VEGETATION | vi | ANIMALS & MAN |

motionless ~~with symmetrical~~ motion

i & iv symmetrical

ii & v

iii & vi

This arrangement may be a literary one, i.e. used to aid memory, or for rhetorical beauty. Like a chart. Every modern lecturer does same things with facts for the purposes of education.

- (13) "day" 24 hr. theory has only been in vogue since Reformation. It was taken up because during the middle ages the Bible had suffered terribly from allegorical exposition. Everything in it had been twisted to match the cur-

modes of thought.

In same way Reformers swung away from frequent Communion, celebration of Xmas etc.

Augustine said it was hard to know what "day" did mean in measure of time.

"Day" has following possible meanings:

- (A) period of light (v5)
- (B) 24 hrs. (v4)
- (C) any length of time (Zech 4:10, Gen.2:4)

We have same uses: viz.

"work while it is day."

"Ten days from date I promise"

"the day of Washington"

(26) "image of God" = sharing his attributes.

(2:2) "God rested" ceased from creative process every seventh portion was especially sacred to Jews. Seventh, day, month, year, and Jubilee after seven sevens. "seventy times seven" in N.T.

Some general remarks:

- (1) idea of two conflicting accounts chap. 1 vs. chap.2 whole bk. of Gen. built on a concentric plan. Big circle, of general creation, smaller circle of man and his affairs; then (3) selection among men - race of Seth; (4) selection of nations - (5) call of Abraham etc.

EXAMPLE OF A LIBRARY INDEX.

- (2) Creation and evolution

Sir Wm. Dawson

"It would be hard to construct a statement of the development of the world in popular terms so concise and accurate.

- (3) key-words

In the beginning God.

God said *man's body made of*
God saw *existing matter*
God blessed
It was good *God supremely interested in*
"God" named 24 times *man's soul*

(4) Creation vs. Evolution

Illustration from electric lamp exhibit at Nela Park Cleveland, set up by engineers, scientists if you please. "Evolution" in this sense everybody accepts. NOTE: this progress was in absolute dependence upon the INTELLIGENT THOUGHT of MIND. Was not an "unfolding" Nothing in tallow dip to unfold into an electric bulb.

Evolution as a method, and as a cause.

Process, succession, rise from lower to higher forms, all clearly indicated in Genesis.

Gap between man and beast

Henry George in "Law of Human Progress"

However man may have originated, all we know of him is as man - just as he is now to be found. There is no record or trace of him in any lower condition that that in which savages still are to be met. By whatever bridge we may have crossed the wide chasm which now separates him from the brutes, there remains of it no vestiges. Between the lowest savage of whom we know and the highest animals there is an irreconcilable difference - a difference not merely of degree but of kind. Many of the characteristics, actions and emotions of man are exhibited by the lower animals, but man, no matter how low in the scale of humanity, has never yet been found destitute of one thing of which no animal shows the slightest trace, a clearly recognizable but almost undefinable something which gives him the power of improvement, which makes him the PROGRESSIVE animal."

trained monkey-
educated savage -

THE CHALLENGE OF THE CLOSED DOOR

"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you."

Matthew 7:7

Much has been written and said about the Challenge of Opportunity.

From the ~~mundane~~ homely advice of old Horace Greeley to the most elaborate modern psychological treatise on subjective personality.

Open doors have an appeal in themselves.

The open door invites entry.

The beyond may be actually seen.

Many a successful man in America could hardly help being anything else

My purpose is not to exploit this altogether fascinating theme.

The mind of Jesus went far deeper when he uttered this precious saying.

He is suggesting here, the challenge of the closed door.

He says: not to refuse opportunities, turn your back on open doors, but consider another sort of possibilities

You remember Alice in Wonderland.

There was the challenge of a closed door in her case. Down the rabbit hole she found herself in a passage-way and along the walls many doors.

But the door that interested her, was a little door, a door so low down that she could hardly see through, and one which obviously she could never enter,

but one which proved to be the door through which she went, and by which she had many wonderful and strange experiences.

The realm of life where we can and ought is fairly well-known country for most of us.

It is rather into the realm of the can't and of the "never-thought-of" that I invite you this morning.

The most obvious reference of this verse is to the subject of prayer.

Much of the current philosophy about prayer, some of which prevails even in nominally Christian circles, is to this general effect:

Prayer does not really affect God at all. Law, uniformity, divine purpose, larger knowledge and all such undoubted realities, all preclude the idea that the personal prayer of a man can ever actually affect anything.

Prayer is ultimately a subjective thing. In our prayers we do not affect God, but ourselves. We do not obtain things from Him but rather we argue ourselves into certain states of mind.

Prayer is not the free intercourse between personalities but a species of self-hypnotism.

Prayer does us good, just in so far as we feel that it does us good.

The mother prays for her son's safety, and goes on about her way at ease in mind. But her

son is in exactly the same jeopardy after her prayer as before it, and in the light of cold fact, she might just as well not have prayed, SO FAR AS HER SON IS CONCERNED.

Against this paralyzing philosophy comes the glorious assertion of Jesus:

"Ask and ye shall receive"

Jesus himself met the perennial objection to such bold prayer and told the parable of the unjust judge.

A woman loved a cause dearly and with others needed money for it. There was a rich man in her ~~xxx~~ community who could help, but few thought it possible ~~for~~ to reach him. This woman went to him and told her story. To everyone's surprise she obtained her request. He gave, he took charge of getting in hand other monies.

You say that God is very different from a hard headed business man. Jesus certainly never meant to teach that God was like an unjust judge, but He wanted to assert that if surprising things often happened in the circle of our human experiences, if hard men did generous things, then it was far more likely that a loving God would do them.

*Engineer's
child*

Another closed door is in PERSONALITY

The most wonderful doctrine of Christianity concerns the rebirth of the human soul.

Jesus taught that entrance into the Kingdom of God was by a birth. "Ye must be born again". And "whosoever will accept Jesus Christ in faith" may be born again.

This closed door has challenged many a soul to their eternal joy and glory.

I could quote cases from the Gospels.

I could refer you to the records of all Christian ages.

I could point you to learned treatises on the subject like Professor James' 'Varieties of Religious Experience'; or Prof. Hocking's "Human Nature and its Remaking".

The remade personality is a fact, known to Christ, known to Christianity, known to science in so far as science is willing to study it.

I prefer to tell you about a man I know.

It is in no book, it is in my own personal knowledge from direct contact, it is less than a year old, and you can check up every item.

Case of Ralph Oliver

*You are what
you are - but
secret may lie
in becoming
entirely different*

Another closed door of Achievement.

Most Christian people are conscious of not getting anywhere in their Christian life.

They go through all the routine of the nominal Xn life, but fail to get those essential things, which logically belong to Xty. JOY - VICTORY - PEACE

I have something to say to such people.
I ask these straight questions:

- (1) Have you ever stopped to enjoy your Christian life?
No, you are always rushing after something else.

- (2) Have you ever knelt in the Gethsamane and said "not my will but thine"?

In other words isn't most of your enthusiasm used in trying to "put over" your idea of your God-given life, rather than in trying honestly to find out why He made you and sent you onto this whirling planet?

Achievement is doing God's will. There lies the greatest destiny you can have.

- (3) Have you ever canvassed the closed doors of your life?

LOVE STORIES OF THE BIBLE

I

LOVE OF THE IDEAL

Text: "Thou shalt go unto my country and to my kindred and take a wife unto my son Isaac." Genesis 24:4

First we see in this beautiful old story, and oriental tale of exotic beauty and characteristic line.

Abraham the rich tribesman-king who many years before came out of the East into the land of Canaan, who has grown rich, become a mighty man, and is now old, decides to seek a wife for his only son Isaac.

Out in the Arabian deserts where Lawrence went as a familiar and trusted friend, there still roam men very much like Abraham in all their external marks.

They dwell in tents, they possess herds, they have their servants and their slaves.

They are sovereign lords over their own, and guard it jealously. They wear the turban, own the wonderful Arabian horses, lead their majestic camel trains, adorn their wives and daughters with curious jewels, keep their women to themselves and veil their faces before other men.

The world for them has not moved in three thousand years.

Abraham was proud of his blood, contemptuous of the local natives about him, anxious to find a suitable mate for his son and heir.

They still do that out there, and here too, for that matter. An Armenian whom I know, received about twelve years ago, a wife whom his people back in Syria had picked out and sent over to him. She was a lovely girl, he received her gladly, paid 1500 dollars for her fare and dowery, and for all the time since they have lived a very happy life to-gether. They are both devout Christians and all goes well.

So that way of getting a wife does work well sometimes, even in these modern days.

The story of the journey of old Eleazer the trusted retainer and servant, is both beautiful and romantic. He loads his camel train, sets forth into the mysterious East, makes the long trip across the deserts ever into the rising sun, comes at last to the old town of his master, stops by the watering place prays to God for a blessing, as the pious Arabian does to-day, and then has one of those exquisite experiences which the cynical call coincidences, and the godly call Providence.

Rebekah comes to the well with her pitcher. She beholds a stranger, greets him with maiden modesty, offers to help him, receives him as guest into her father's house, fulfilling the ancient and sacred law of her land and time.

Then there unfolds the romance. This rich stranger comes from Abraham, the long gone. He is rich beyond the dreams of his relatives, he has a son, he seeks a wife. How the heart of this lovely girl must have pounded as she listened, standing amidst the shadows of their oriental dwelling.

Then the journey home, the anxious Isaac walking in the fields, dreaming of this girl coming to be his wife, Finally, the camels appear over the far

horizon. Isaac watches, he beholds the glorious girl who hastily covers her face when she is seen. So ends the tale.

Look a little deeper:

Underneath the sweet simplicity of this love story there is a still more lovely story.

It tells us of the honest struggle of men and women to live up to the best that they know.

You may think that Abraham was snobbish and "high-hat" about the Canaanites, but on the other hand imagine yourselves stranded among people of a strange race, who were devil worshippers, practiced child immolation, made prostitution a part of their worship, and were along that general level of life.

It is the old story of the struggle of a high soul against environment. We are called upon to face it every day.

The boy and girl who goes out from homes that a high and fine runs into the challenge of the inferior right away.

Business fronts us with its compromises, the social life we find ourselves in, companions with whom we are thrown, everywhere other and often lower ideals, standards, and ambitions call us to "marry the Canaanite"

It often comes to a focus just in the matter of choosing a husband or wife.

A casual survey of the average run of unhappy and broken marriages reveals the fact that any fairly close observer could have predicted disaster anyway. The mystery is not why they separate, but why in the world they ever were wed.

Love of the ideal is one of the finest motives for life. Every young man and woman has their dream wife or husband, that paragon of perfection who is intended for them. WAIT FOR HIM OR HER. as the case may be. Better a little late, than over-hasty, or too easily pleased, or disappointed afterwards.

There is a third phase to this story which is worth a look before we say good-night.

It concerns the ideal of a man for his own soul.

A friend of mine tells the story of a man he knew. My friend is a minister. He is rector of an Episcopalian Ch. The man first came under his attention when he left his place in the choir at a communion service and came to the rail to partake. Not having been brought up to the form of that church, he misunderstood and some of the wine was spilled on his white vestment. He was much embarrassed, and this led to a friendship with the Rector, and that led to a long talk one day in the minister's study.

The talk concerned the fact that this man had never found his work in life. He was working in music, and yet he confessed that it was largely because in music he could sing in churches, and his heart told him that God wanted his full service, but he had never been able to bring himself to cast off and give it. So he was trying to come as close as he could.

But he had no peace, no satisfaction and consequently no very great success.

The fact of the matter was, that he was trying, to use the figure of speech, to be satisfied with a wife from Canaan, when his heart told him he must send out into the distant East for one of his own people, in other words, he ought to go straight to that which his heart told him was the work for him.

He was paying the penalty of compromise with less than the best he knew. There was nothing radically wrong with him, he was earnest, honest, hard working, devout, clean and all that, but he was nevertheless fundamentally wrong.

I CORINTHIANS THIRTEEN

1-7 "I" significance of this one of most vital points in chapter. Paul practiced what he preached by not using others as examples.

Paul speaking of various gifts

Addressing people who were "ambitious".

Whole tone of Corinthian letters shows this.

Controversy, rivalry, excess, moral lapse.

Great discussion as to which was greatest gift.

Paul mentions them:

emotional gifts tongues

intellectual gifts prophecy

practical gifts faith and charity

Necessity of love (1-3)

Description of love (4-7)

Durability of love (8-13)

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvass
And explain the reason why
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned.

Apostolic church was a gifted church

Several enumerations of these "gifts"

I Cor. 12:8-10, 12:28,29,30

Rom. 12:6-8

Eph. 4:11

John apostle of love says:

This is the victory that overcometh the
world even our FAITH

Paul the apostle of faith says:

"Love is the more excellent way."

List of gifts

Apostles

Prophets

Teachers

Powers

Healings

Helps

Governments

Tongues

Interpreting

Love

LORD OPEN HIS EYES

"Lord, I pray thee open his eyes that he
may see." II Kings vi 17

The story:-

Rich experience with God helps youthful inexperience:-

- (1) This was the prayer of a man who had tried God and tried life for a young friend ~~fixing~~ coming along behind him whose was uncertain.
- (2) The two of them were at Dothan where they had come on God's business. They were hard bested by enemies, who filled the gate that bright morning. The young man was up early because he was earnest and diligent, loyal and worried. He looked out and saw the cavalry of his foes lining the roads. He was frightened, and I don't blame him.
- (3) Elisha did not blame him either. Notice that. He did not exhort him, or make any explanation. In the boy's dilemma, his older companion turned to God in prayer.
- (4) The case looked bad. Hard facts were staring them in the face. You could see those hostile horsemen sitting their charges. The clangor of arms was to be clearly heard. It was two against a multitude so far as the eye could see.
- (5) Help came not from dodging the facts that were there, but FROM GETTING MORE FACTS. God opened the eyes of the young man, as Elisha prayed, and up on the hills that through their gathering folds about that ancient hamlet, the youngster saw the legions of another army gathered. Rank upon rank they swept across the horizon, flying horsemen, like the streaming clouds. Masses and masses, as silently as a dream, as rapidly as waves they moved. It was over, once again the young man looked down upon the little squadron of shabby bush-whackers on their broken down nags, dusty and travel stained from the long night march.
- (6) This story suggests answers to some very practical present religious questions which particularly concern youth, and are still vital to all.

EFFECT OF A PARTIAL EXPERIENCE

(7) Notice you have youth and age to-gether here in the same enterprise, and that the service of God. That is like a church.

Notice the likenesses between the two.
Devotion,
Risk,
Bravery,
Toil, all equal borne by both.

Young man's
Trouble

Notice the difference, vision and experience

Elisha had seen more than his young companion, and he had seen farther.

Dr. Chas. W. Gilkey addressing a company of college students at Vanderbilt Univ. in Nashville last March told them.

"The one fundamental lack of youth is the lack of experience. They are not to be blamed for it, but they and all must recognize it and allow for it 'the great essential experiences are lacking, love, parenthood, personal and social responsibility temptation, repentance, facing failure, and facing tragedy and death.'

Take those fundamental experiences out of the average adult's life, and they will be much like modern youth.

~~In-addition~~ Elisha had the experience with God.

(8)

Mears of strenuous life in God's service had taught him that "they that are with us are more than they are be against us."

My father's frequent comment to me.
"You will think differently some day"

MORE FACTS

If you believe the moon is made of green cheese, the cure is to get a telescope and take another look at it.

The lady who refused to look through one.

Answer to a man who comes running out of his study and tells me that I must make over my whole idea of God, is to take back his concoction and cook it some more.

Amusing incident we had in Rochester. Secretary for Judge Ben. Lindsay when he was touring lecturing on Companionate Marriage. This young man his sec. met a girl in Roch. fell in love with her and married her. BUT NOT ACCORDING TO ANY COMPANIONATE STYLE OF MARRIAGE. He wanted the real old fashioned genuine article when it came to her. You see theory and practice are apt to be different.

Enemies in a man's gate

Sin - Bunker that rolled away at Cress

Weakness - who shall deliver me from the body of this death

Life work - every day an enemy to the uncentred life

Death - Stonewall Jackson

Colossian martyrs survived the Empire -

THIS PRAYER IS OFFERED FOR

- (1) The Man beleaguered in the city of his sins.

Bunyan tells in his immortal
allegory of the man who found
he was living in the CITY of
DESTRUCTION.

He fled, carrying the little BOOK

He made his way through the WICKET
GATE of Faith.

He reached at last the CROSS where
the BURDEN on his back fell off.

What else can you do with your SINS?

They will not be forgotten.

They cannot be paid up,

They cannot be matched with enough
future goodness to satisfy
even your own heart.

God must take them, and HE WILL.

See on the mountain, HIS RELIEF.
There stands the CROSS. See it and
like the ancient Israelite, behold-
ing the uplifted serpent, LIVE.

- (2) The Man for whom every day is a creditor.
Young people especially.

What will you do with your life?

Every day is an enemy for the UNCENTERED
life.

Until your life has found its axis, and
its orbit in the loving will of
Christ, it is a wandering star, a dan-
gerous missile, liable to strike
anywhere.

Two thousand years ago humble Christian martyrs were herded into the great Roman Colosseum to be killed. The lavish strength of the greatest of earthly empires represented by the Emperor, his imperial retainers, the wealth and populace of the world watched these poor folks die.

They refused to live except with their faith intact. They would not pour as much as a pinch of incense on a heathen altar.

They were trusting Christ, and He did not fail them. The proudest boast of that same city to-day is the fact that it shelters the church it once despised.

All is gone, even the mighty fabric of the Colosseum itself, but that for which those poor people died remains.

Though they are dead, they yet speak. You who are thinking about making your lives count think of this.

Do the odds look great against you? OPEN YOUR EYES and see. Look to the hills for strength.

(3) The soul beleaguered by death.

The black cavalry comes tramping up to the gate of your little sheltered home. The dark visaged STRANGER beats upon your door post. He will not be denied. You know him now, you have done nothing to him.

But the dark clad skirmishers come on into peaceful villages, through the teeming streets of great cities, they find the poor man's only child, and the rich as well.

Fame cannot bribe, them, wealth cannot buy them, Learning and Goodness means nothing to them.

All alike die. Yours and then YOU.

Where is the magic word that you can speak
in that HOUR?

Here it is: My Faith in Jesus Christ.

Stonewall Jackson:

Give your loved ones the comfort of knowing that you trusted and believed in the Lord of death, the giver of eternal life.

Be able to say yourself: "I know that if this tabernacle, this tent I am living in were destroyed, I have a building not made with hands eternal in the heavens."

I know whom I have believed, and am persuaded that HE is able to keep that which I have committed unto him against THAT DAY.

General Stonewall Jackson

I have a conviction that my times are in the hand of Almighty God. I know I am going to live until my work on earth is finished. I know that nothing can happen to me until that time arrives. I know that when the time does come, I will have finished my work and be ready to depart. Therefore I have no thought at all about a battle so far as I am concerned. I feel as safe on a battlefield as I do in my bed. It never occurs to me to think what might happen to me. Nothing happens. I am God's and he ever watches over them that are His"

LOVE STRONGER THAN DEATH
I SAMUEL 18: 1-30

"Thy love to me was wonderful, passing
the love of women." II Sam. 1:26

*The love of friendship
David & Jonathan
Balfour & Asquith SB#2
John Baptist & Jesus -*

Last week we studied a beautiful story
A man's love for a beautiful woman, who
represented more than herself, she
stood for his ideals, his religion,
his future.

To-night we have another love story which
reveal this "the greatest thing in the
world under another aspect.

To-night we have the love of friendship.
David who knew what he was talking about
says that the love of friendship exceeds
the love of women.

The lovers to-night are not a man and woman,
but two strong men, virile, versatile,
proficient, masterful.

There is little of sentiment, but much genuine
feeling.

158148

David and Jonathan

The Baptist and Jesus

Peter and John

Barnabas and Paul

Luther and Melancthon

Asquith and Balfour

Worth while to investigate some of the bases for this friendship through which love displays one of its fairest lights.

- (1) It was a disinterested friendship so far as Jonathan was concerned.

He was the king's son.
David was comparatively unknown.
The throne lay before Jonathan.
David was an evident obstacle.

- (2) It was the spontaneous outgrowth of two high and fine spirits.

The favorites of king's sons are often only the companions of their follies, sometimes ministers to their vices.

There was a parity between them.
We may sometimes feel that Jonathan was the finer.
Certainly in the O.T. there is no more attractive character.
He compares favorably to the Baptist in the New.

- (3) There was no jealousy between the two.

This is most rare.
They were rivals ~~xxxxxxxxxx~~
Jonathan had every reason to dislike David.
Friends of vastly different walks or degrees often get along.
They seldom come in contact, but equals and rivals, competitors find it more difficult.
A fine sight seen in Parliament.
A couple of ministers have often shown it.
Every walk of life has examples, but we all know how rare and fine they must be.

- (4) It was a friendship untainted by any dis-loyalty.

Jonathan was absolutely true and filial towards his father.

You can check the story through. He saved David, but in a perfectly fair way.

He incurred his father's wrath and almost suffered death for his friend, but then he was remonstrating with his father, and really seeking to save him from folly.

Saul could have done no more wise thing than to have taken David to him as Jonathan did.

It would have saved him much, been wise and politic.

His whole attitude was small and foolish.

- (5) This friendship was blessed by recognition of God.

We read how: "Jonathan strengthened David's hand in God".

- (6) It was crowned by tragedy.

Nothing in the world more beautiful than David's lament over Saul and Jonathan.

Except possibly his lamentation over Absalom.

Surely in those great passages we find sufficient reason for understanding how David could compose the psalms.

His heart spoke the language of poetry and thought in terms of song.

- (7) It was a friendship that saw the lessening of one and the increasing of the other.

Most notable example of this is the Baptist
and Jesus.

Rare saying of Bible is that of John
"He must increase, but I must decrease".

Some keys for making friends:-

(1) Make the friendship of the Lord Jesus.

"I have not called you servants I have
called you friends."

Christ wants to be a friend.

He is one that sticks closer than a
brother.

To seek his friendship, follow his
thoughts, strive to do his will,
enter into his plans and purposes
means the greatest experience you
can ever have in this life.

If there is any in this room to-night
who cannot claim that friendship

I bid him stop and think it over.

Can you afford to miss it?

(2) Seek in your friendships certain
fundamental affinities

One is religious conviction.

Mutual helpfulness

Upward tendencies.

The Compass of the Cross

"He endured the Cross"

Hebrews 12²

Briefest statement I am familiar with
in Scripture concerning the Cross -

Using the compass -

want to take you around the circuit
of this verse -

Try to look a little into the "length -
breadth, height & depth"

Cross & Universe

① The Universality of the Cross -

Here discuss in our eyes to what
each part of the whole -

Cosmos - universal - Principle -
law - all fundamental words -

Fair question to be asked to
explain to the modern man
how the doctrine of the cross
is related to the universe -

The Bible is related to

"Lamb slain from the foundation of
the world" Rev 13 &

We hear today of "creative suffering" -

Suffering has had historically
several explanations -

① Punishment for evil -

② Imitation of good -

③ Creation of new things -

"Nearer my God to Thee" stresses
this side of the cross -

Cross there named not Christ's
cross - but my cross - anybody's
cross - the cross principle -
or suffering as a fact in life

② Next we must relate the
Cross to God

Cross to be a useful reality must
be related to man

Cross to be effective must be related
to God

Another hymn supports the idea
"In the Cross of Christ glory —
Christ's cross

after all the significant figures
on Calvary, was the central
figure —

Here we find the difference
between sacrificial death
in general & Christ's death.

Can bring the difference out
in no better way than by
comparison of death of
Baptist with death of
Christ.

Both were contemporaries
" prophets
" persecuted by foes

By just lost his life in this
cause just a duty as Jesus
Pay a victim just as really -
But no one there or ever since
ever suggested or thought
that the death of John had
any effect on either the
world in general or one's self
in particular -

Therein lies the difference -

It was in the Person who died
not the dying - nor the
circumstances -

③ Next we must relate
Cross to Self -
The Cross & I

"When I survey the wondrous cross,
etc -

Nothing happens in religion
until something happens
to your personality -

Can it hold cross at arm's
length.

It breaks through your guard
wounds you -

Because it is universal it
is none the less personal -

You are & lose yourself
in the mass

Because world needs cross

I need it -

Because it involves God -

it no less involves me -

See not only a universal principle

and a Divine transaction but also

my personal salvation -

God through creative suffering

saving me -

Wesley's conversion -

Aldersgate Chapel heard

Rom 8 He that spared not his own son

but delivered him up for us

all, how much more shall he

- not with him also freely give

us all things

Personal response is what makes
you a Christian.

(4) Finally there is my crisis
relative to the world

Inevitable sequence -

One more relation must
be faced -

Universal principle -

world saved by creative suffering

God deeply concerned -

Sent His own Son -

My soul & life in His plan -

How about myself?

Am I not ~~part~~ ^{partner} in this mighty work?

"Must Jesus bear the cross alone?"

Asford man found by his friend
in heart of Africa -

Stanley with Livingstone -

Summary -

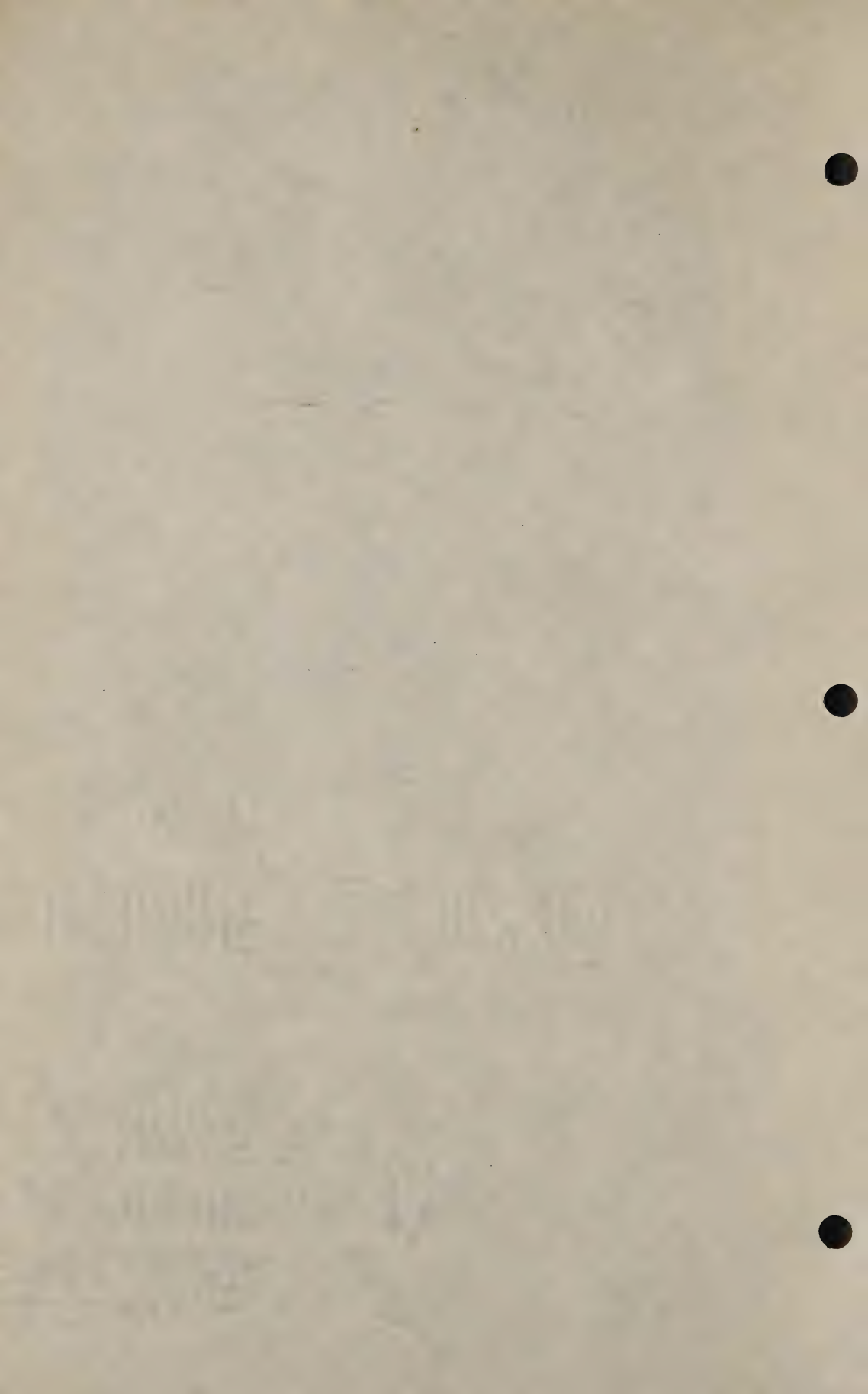
The four points can be brought out by emphasis -

① He endured the cross
└ Universal principle

② He endured the cross
└ Supremacy of Christ

③ He endured the cross
└ ~~offense~~
Offense of the cross -

④ He endured the cross
└ My obligation to endure
a cross -



Selflessness of Hove Sept 4 19
Historical background for Esther

Date 474 B.C.

King - Xerxes

Between 6 + 7 chap of Ezra -

Saga in Chalm -

Before great expedition with peace
to receive Mithras

Before Battle of Salamis -

Heart given to the spirit of sentiment
among soldiers for the
expedition -

Palace came in groups & about -

Publicity campaign - "top" talk -

Plans of Shushan have been found
and rough ideas of place
determined -

Between the first return of
captives to Jerusalem and
the return of Nehemiah -

Character of Xerxes

1) Trust in father's ocean because his
bridge went down

2) Had enormous belated -

3) Allied king asked to have his
son released from prison -

Xerxes had young man killed
his body divided and spread
his troops march between
the pieces

4) Felt as well as the rest of
Esther - Alas, about his
queen & about fate
of Persia -

Opportunity is the test of character -
Medical Faculty of a patient
heart of a tree becomes rotten
out before any sign shows
on the surface -

"A concurrence of providences"
Baby Moses' cry -
The stone rolled away -
"My grace is sufficient"

Beauty in the service of God -
Helen's face launched a
thousand ships -

Effect of one person on history
Religion King on Earth
Athanasius against the world
Langley's air flight -
Fulton's Steam-boat
Kind deed of Modestine
to Golden -

Deceitful night of crosses
cause unknown

Coming of Marston
Accident

Selection of father -
Chance & Beauty

Esther's reception
by me -

Casting of lot which celebrates
fortunes

"A sparrow cannot fall to the ground
without you Father"
"The very hairs of your head are
numbered"

no miracle -
no infringement of anyone's
freedom
no law broken -

Inch Cape Bell Port Southey
Sir Walter the Rover -

Twenty Third Psalm

Thou art my Shepherd PROTECTION

I shall not want PROVIDENCE

He maketh me to lie down in green pastures PROVISION

He leadeth me beside the still waters PLACE

He restoreth my soul PARDON

He leadeth me in paths of righteousness

for His name's sake PROGRESS

Though I walk through the valley

of the shadow of death I PARTNERSHIP

will fear no evil for thou art with me

Thy rod and thy staff comfort me PATIENCE

Thou preparest a table before me in the

presence of my enemies PERSEVERANCE

Thy goodness shall follow me PLENTY

And thy goodness shall follow me
all the days of my life PERSISTENCE

And I shall dwell in the house of the

Lord forever PERFECTED

Text -

Phelps -

3 rules

Examples -

childhood - imagination

Stevenson vs Henley -

"under the wide oslarry sky"

"the world is so full etc"

defeat & victory -

Gospel example

Samaritan woman

3 rules in her case

① Within - what struck Jesus - isolation -

attempts to help. - super. rel. no -

her help asked -

She gave instead of get - whirlpool of fountain
money -

② Circumstances unchanged -

husbands - water pot - arranged with X -

past wiped out - Moody & inquirer -

③ Growth & increase -

youth not only happy time land of

growth in the life - evangelism.

Billy Sunday -

fruitfulness of church -

"If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldst have asked of Him, and He would have given thee living water.?"

John iv 10.

Introduction

Prof. William Lyon Phelps of Yale University has a delightful essay on "Happiness". It is well worth the reading by any man. He takes as a text for this ~~essay~~ a saying which ~~he says~~, he remembers having heard President Dwight of Yale give years ago. This saying was a definition of happiness, and this was it: "the happy man is the man who thinks the most interesting thoughts".

Study of that definition reveals three very significant things. Here they are:-

- (1) Happiness is something inside.
- (2) It is neither made nor unmade by circumstances.
- (3) It should increase with age.

If the man is happy who has the most interesting thoughts, then happiness is something which is inside a man and not outside him. It pertains to

to mind and soul, rather than to his body. Thoughts are from within. The kingdom of the mind is a world unseen to the eye of flesh. What a pity it is we generally leave that happy kingdom as we come out of childhood. For a large element in the proverbial happiness of children lies in their imaginations. Robert Louis Stevenson was a happy man, and yet a man whose body always gave him trouble. In the kingdom of the imagination he found joy, and he gave joy to countless other men and women. When he died they put over his South Sea Island grave these beautiful words, which he himself composed.

"Under the wide and starry sky
Dig the grave and let me lie:
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he long'd to be;
Home is the sailor, home from sea,
And the hunter home from the hill.

While he lived he wrote for the joy of children:

"The world is so full of a number of things
I am sure we should all be as happy
as kings."

In the happiness of a man like Stevenson we find all three of these elements present. His kingdom of joy was within him; it was beyond the reach of circumstances. And quite different is the spirit of Stevenson from the spirit of his friend and contemporary George Henley who wrote the "Invictus".

That poem is one of the most unconvincing compositions in the English language. It has a certain vogue, and upon the first hearing, sets the heart a-beating, but a little analysis absolutely shatters it. There you hear about the "bludgeonings of ^{chance} ~~fate~~", and you are given to understand that they do not matter. But you are keenly conscious that they do matter very much, they are mentioned in such a way that you are ^{sure} ~~supremely~~ conscious that they mattered, and mattered to Henley; so much so that he had to write about them. The boldness and bravery of the "Invictus" is that of a poor scared boy in the dark whistling to keep his courage up, borne down and defeated, but just too stubborn to admit it. If Henley had felt what his poem ostensibly says: he never would have written to poem, nor even

have thought of it. Stevenson wrote nothing like that and Stevenson had a lot more "bludgeoning by ~~facts~~^{chance}" than Henley, but Stevenson had a way out, and the bludgeonings escaped his attention. The triumphant thing about Stevenson's life was that ^{while} it was a desperately hard life and he never knew it. There you have the real spirit of "Invictus", not the poem but the thing itself. There you approach the apostolic conception.

is
And it always in the Gospel that you come to grips with reality expressed in its simplest and most comprehensible terms. I was interested to hear the statement of a ~~well-to-do~~
~~the~~ young man ~~who lives over in Summit~~, who told his pastor, "Isn't it strange", said he, " that when you get into conversation with people about the things of their spiritual lives, they almost always answer you in the language of the Apostle Paul".

One of the simplest and most beautiful studies into the secret of happiness may be made in the fourth chapter of John's Gospel. That

gives the story of the conversation of Jesus with the Woman of Samaria. I would like you to take over the three tests of happiness, which we spoke of and apply them to this case.

(1) Happiness is within.

I think the thing which struck Jesus most about this daughter of Esau was not the fact that she was declassée, ^{but} ~~as~~ the fact that she was unhappy. Little is told us about her, and yet somehow she seems like a very well known figure. She came to the well alone. In villages like that it was common for the women-folk to gather in groups to draw their water. They could exchange the news of the village, break away for a little from the monotony of home-life, help each other. It has been suggested that this woman come by herself to avoid these neighborly contacts. That maybe. She was evidently a rather lonely sort of person. She was rather talkative, which suggests a pent-up feeling inside her. She had a superficial and rather conglomerate ^{or} mass of ~~xxxxxxxx~~ religious information about her, which suggests how easy it is to learn the words of religion, and not know the tune at all.

She had made a tragic attempt to secure happiness. Five husbands is certainly a record! And why? The only possible answer that I can think of, is that the poor woman thought she might at the end of the way find happiness. ^{It} Maybe she was just a common strumpet, but I believe common strumpets are looking for happiness just as truly as anyone else. ^{And} Everytime this poor soul had drawn a blank, ~~so far as happiness goes~~. Life had come to be for her very much like ^{her} the daily journey to the well. She was everlastingly drawing water only to find herself parched with thirst. As she came up that hot dusty day, she saw a stranger sitting by the well-curb, weary looking and tired like herself. The two had one thing in common, they were both thirsty for a drink of cool pure water, which lay a hundred feet below them in the depths of that ancient well. And the first step that sad woman took towards real happiness was through her ability to do something for Jesus Christ.

Let us therefore, put a mark right there. A key to happiness: do something for someone else. Do something for Jesus Christ. It was something,

that Jesus could not do for himself. We are taught to think of the power of Jesus, and rightly so. But there are also some very great lessons to be learned from His impotence. "He saved others, Himself he could not save". Jesus could not keep his life and redeem mankind. He could not know the uttermost of human life while he tabernacled among us bearing "the form of a servant", unless he "emptied himself" and "esteemed not his ^{god}head a thing to be selfishly held to himself". Jesus asked for nothing while on the earth. He was born in ^{the} ~~a~~ stable of a public inn. He died upon a cross erected at public expense. He was laid in a borrowed tomb. Yet he found happiness, "for the joy that was set before him, he endured the cross despising the shame and was set down at the right hand of the majesty on high".

first

The very/step towards happiness is to let go. The first step towards sanity and peace in the crisis of a great sorrow is ^{generally} a good cry. There are two kinds of lives; lives that are ^{whirlpools} ~~vortexes~~, and lives that are fountains. ~~The vortex is~~ the whirlpool, ~~which~~ draws everything into itself. Some of you have seen it ^{below} ~~there~~ before the Falls of Niagara.

Whatever hope may ever be entertained of a poor wretch who has gone over the falls is abandoned if he reaches the whirl-pool. Into that terrific cauldron nothing can pass and live. There are lives like that. This woman's life had been like that until she met Jesus. Happiness to her had been acquisition, yes even the acquisition of husbands. Life had been for her the constant cry of "Give me, Give me". Her Gospel call sounded forth ^{when Jesus uttered these words} ~~in the simple words~~ "Give me".

The deeper life of the Spirit sometimes comes through the giving of one's money to God. Last year 76 people in the church at Lockport signed a card which said that they would give to the church between three and five per cent of their annual income. A constantly growing work naturally was in need of larger sums of money, and the matter had been discussed among officers and others. The proposition was ~~made~~ suggested that the people be asked to increase their gifts by one-third. I remember one man took violent exception to that. He said he would turn from his office anyone who came to him with

any such request. Then this idea of proportionate giving came up. This man was struck by it. It was rational, spiritual, proportional, and democratic. This man had abundant means. He became an ardent sponsor for the plan. Indeed he drew up the wording which was finally used on the card. He told later how he went home consumed with enthusiasm for this suggested ^{way of} ~~rate~~ ~~for~~ giving, and worked it out for his own case. It meant that he must not increase his gift by one-third, which he had emphatically refused to do; but that he must multiply his gift by three, which he did with the greatest delight. And his spiritual interest was more than trebled.

(2) Circumstances remained.

The joyous woman who left the well to tell the good news in the city was the same one who came dragging her weary steps to the well. Nor had any outward circumstance been changed. Her water-pot was left on the curb⁶-stone. She still had that arduous duty to perform. The five husbands were still in the picture, and that last "who was not her husband" had still to be accounted for. But none the less she was a changed woman.

She had come to terms with God. There by the dusty road, that woman and her Saviour had it out. There she stood at the great Confessional and before the Great High Priest of every sinful heart, she made her peace. And He, who alone has authority, said unto her. Depart in peace. Go call thy husband. Go tell thy friends

My friends, there are no human circumstances that cannot be arranged with Jesus Christ. The very things that shut you out from happiness are the things which will unite you forever to Jesus. I don't know how Jesus and this woman worked out her problem. But they did. It satisfied Jesus, and the woman was happy, and that is all we are told. When Jesus met and talked with people their past lives seem to have been wiped out. Jesus often told them to go and sin no more. But they never went away with any past/scores standing. That is the "gift of God". That is what Jesus Christ is doing in scores of lives every day.

I don't care how much easy knowledge ^{one} you may have about religion. This poor woman was glib enough when it came to theological discussion

Religious heckling was one of her specialties.

Dwight L. Moody had a man come to him with a long list of questions at the beginning of a series of meetings. Mr. Moody took them in a kindly spirit and promised to talk to the man at a later ^{time} meeting. Meanwhile the man kept coming and got converted. When they met again, Moody offered to take up the questions and do the best he could with them. The man replied that he did not care about those matters now. He said they were really not the issues, as ^{he} had come to see. Having found Christ Himself, he found everything else with him.

(3) It grows.

Prof. Phelps has a good word for young people in his essay on Happiness when he reminds them and all readers that happiness grows with age. He thinks that many mature people have done youth a great disservice by stressing the idea that youth is the ^{only} ~~the~~ time of happiness, that "you are only young once", "these are the happy days", and all that common fodder. Youth has its own happiness. And it is true that it is a unique variety. But happiness is not any one kind, happiness is a general thing. Money is

not just nickels and dimes. To the child they may constitute the whole of money. Happy the child who so thinks them. But dollars and five dollars and ~~thousand~~ ^{hundred} dollar bills are money too. And these are the currency of mature years.

The sure evidence of life is growth. The positive proof of death is decay. The new birth is the essential beginning, but the new life must be the inevitable consequence. I remember a while ago there was much criticism levelled at evangelists. Their high pressure methods and what not were brought into court and rather severely dealt with by some ministers of religion, magazine writers and others. One of the chief charges made was that the converts did not stick. That is ^{at} rather a favorite charge. Billy Sunday who is a notable evangelist himself, and a thoroughly competent spokesman for the trade, replied to these criticisms, and to this one about converts not sticking. He said in substance this: The evangelist cannot be charged with the relapses. And then followed a characteristic simile. He said: You can no more charge the evangelist with these losses than you can charge a doctor with the deaths of babies he delivers who never grow to maturity.

If the new born baby were to be treated the way the average Christian convert is treated, left unfed in the churches, cold on the streets, never looked after or followed up, the babies would die too.

The crying need of the church is for more growth. Here is the secret of continued happiness. There is a certain degree of impatience out in the world directed against the church. So far as I can measure its meaning it seems to be directed against the apparent fruitlessness of the church. Here is a church, for example, located in the very center of a great and growing city. The tides of life flow against its very walls day after day. It has a great constituency, eleven hundred communicant members and another fifteen hundred adherents connected in one way or another to it. From it these twenty eight hundred men women and children draw their spiritual nourishment, and what is the result. Much, as churches go, yes, but how much, judged by the standards of Christ? Let us pray and strive for growth, not numerically that takes care of itself, but growth spiritually. Let us want to grow, not horizontally but vertic-

ally. Grow until this church becomes a light-house, seen afar for its white light. Grow big, in the heart, until it is known as a place where the spiritual way-farer can find lodging and food for his heart hunger. Grow great in its selflessness, mighty in sacrifice, rich in the experiences which are apostolic and eternal.

Salvation .

From what? Sin

To what? Service

How? Sacrifice of Christ

Why? Sovereign Grace -

THE A B C OF SALVATION

Part I

Saved from What? SIN

"The heart is deceitful above all things and desperately wicked: who can know it?"

Jeremiah xvii 9

(1)

The Lie of Lies

①

② Pascal said that Christianity was concerned with two propositions, the sinfulness of the human heart, and its redemption by Jesus Christ. George Whitefield has it recorded of him that he preached over eighteen thousand sermons during his ministry. He crossed the ocean fourteen times in the middle of the eighteenth century when there were no ocean going hotels equipped like palaces. He rode on horse-back from Massachusetts to Georgia. He covered England and went into Scotland. Thousands gathered every time he spoke. He said that he never had but two themes: the sinfulness of the human heart ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ and the great salvation offered in Jesus Christ.

2 ③ It is a very common thing ^{these days} to deny sin. ~~these~~
A

~~Says~~. People who deny the existence of sin in the heart of man generally think that they honor man by holding such an opinion. You hear much about the 'degrading' doctrine of original sin, human depravity and such like. People often state with a smug pride: 'well, I will not think of myself as a miserable sinner'. 'Miserable sinner' theology is not especially popular ^{in certain circles} just now. ~~among certain circles.~~

The people who feel and talk this way really dishonor mankind. If there is no sin, and mankind is not sinful then the only other alternate explanation is that man was made this way, and intended to be just as he is. For a sinful man is really a man that is essentially something else than sinful. That is what we mean by calling him sinful. An immoral man is a man with moral possibilities. If sinful man is not sinful, then there is no such thing as goodness. If an immoral man is all that he should be, then there is no such thing as morality. The fact of sin means the possibility of not having sin.

3 Much sport is made in circles of intellectual self-consciousness of the doctrine of the Fall

of Man. This attitude springs from a very shallow reading of the case. To deny that man fell is to assert that man is by nature degraded and mean. A Fall speaks loudly of something higher. You can't fall, except off of something. The Fall tells of a time before the Fall. It asserts an ideal and standard upon which man may again stand. The old proverb has it: 'better to have loved and lost than never to have loved at all', and we may rewrite it; ~~again to read~~ 'better to have sinned than to have been a creature incapable of sinning'.

The facts are that man bears in every relation the aspect of just that - a fallen man. He has the scars of a terrific moral accident. The beastliness, the lowness, the ^{evil} ~~sin~~ and the crime which is rife wherever ^{men} ~~man~~ congregated, are not the marks of a man, but the afflictions of a ^a calamity.

Rafael Sabatini in his historical novel Bellarion, describes the son of a Count of Milan, You first meet him on a man hunt as he chases with bloodhounds some poor wretch. The man is done to death. This young princeling is a half-wit. He slobbers when he talks. His face looks like the face of a human foetus, half-formed, sub-human.

His mind is broken, or rather never really present. He revels in obscenity, corruption, lust and selfishness.

Such a creature is a mighty sermon on what man really is. Every lack there suggests what ~~it~~ means to possess the lacking quality. That is not man, that is fallen man. So to a degree we are all marked in some such way.

④ A further fact must be affirmed. Sin is never mentioned in the Bible, which speaks of sin five hundred times, apart from salvation. Christ never uncovered a man's diseases except to heal them. He revealed to the multitude the woman's issue of blood, but he healed her of it forever.

The strange thing about this modern age which takes such umbrage at the idea of sin, delights itself so continually in throwing about through our literature a mass of filth. I submit the general bulk of current literary composition in support of this assertion. It delights to explore the fetid depths of the human heart conscious, and sub-conscious, it takes of the scabs but it does nothing to bring

~~any relief.~~

Diagnosis is the first step ~~xx~~ to recovery. No sick man resents having the doctor tell him what is the matter. He does very often resent the temporary inability of physicians to locate the malady. I do a lot of pastoral visiting, and I have heard doctors praised and blamed with great freedom. The praise has almost always been due to their keenness and dispatch in finding the trouble, and the blame almost always concerns the inability of some man to locate the root of the matter. How often I have heard them say: 'oh I doctored with So-and-so, but he could not find out what was the matter'.

⑤ So with the preaching of SIN. The man who humbly and faithfully preaches of sin can be counted upon generally in four particulars:-

- (1) To offer the Gospel cure.
- (2) To know the true dignity of man.
- (3) To be an optimist.
- (4) To win and hold a hearing.

The Bible Doctrine of Sin

The divine commission given to the Apostle Paul by Jesus Christ, which he records for us in his deposition made in the court of King Agrippa, suggests a three-fold division of ^{the} aspects of sin as viewed in the Scriptures.

If you will turn to Acts the twenty sixth chapter and eighteenth verse you may read this:-

"Rise and stand upon thy feet for
I have appeared unto thee for this purpose
to make thee a minister and a witness
both of these things which thou hast
seen and of those things in the which
I will appear unto thee: delivering
thee from the people and from the
Gentiles unto whom now I send thee:

1- To open their eyes and to turn them
from darkness unto light

2- And from the power of Satan unto God

3- That they may receive forgiveness of
sins and inheritance among them which
are sanctified by faith that is in me."

There is the supreme commission, the diploma and decree by which the great apostle went forth to preach and therein you see the three specific things he was charged to do.

By the power of the Spirit he was to

- (1) open peoples' eyes.
- (2) release them from Satan
- (3) bring them to forgiveness.

This names for us the three phases of sin which the Bible considers, viz. :-

- (1) Sin as a disease.
- (2) Sin as an outward attack.
- (3) Sin as a guilty ~~xxxx~~ bearing condition.

For purposes of convenience I prefer to consider the second phase first, the first second, and the last as it stands.

SIN AS AN OUTWARD ATTACK

Throughout the Bible you are familiar with the passages which visualize the Christian life as a warfare. You remember the great passage in Ephesians where we are given the panoply of the Christian soldier. You remember Paul's military figures, 'fighting the good fight', "gaining the victor's crown", ~~on~~ the figures of the stadium, 'running the race', 'the cloud of spectators in the stands'. Then there is the mention of the Adversary. From Genesis to Revelation you come upon his trail, sometimes cunning, like the serpent, sometimes ferocious like the lion, sometimes clothed as an angel of light, sometimes robed as the prince of the power of the air, sometimes the spirit of dis-obedience.

commission to the Apostle Paul. It suggests the three-fold aspect of sin. Paul was to turn men from the "power of Satan", to "open their eyes" and to instruct them "to receive forgiveness". There is sin thought of as an external force attacking man, an inner disability, needing the curative power of God, and as forgiveness, from the guilt of sin, and its penal aspects.

SIN AS AN EXTERNAL ATTACK

The origin of evil and sin is one of the mysteries of the universe, and it has often been said, that the Bible itself does not explain this origin. Philosophy does not either. Philosophy vibrates between the pessimism which made Horace the Roman poet and philosopher say that every generation was worse than the one before and the optimism which says that evil is only imperfect good. Neither is right. Apart from Christianity men fall into the pit of believing that sin is inherent in the very composition of man. They sometimes decided that matter is itself evil, and India under this general idea has for centuries struggled to eliminate the flesh, and

has succeeded in only becoming the more deeply embogged in the morass of fleshliness. The medieval monk left the world, only to find that the world followed him into the cloister. The Bible teaches no such doctrine. Indeed the Bible takes the only hopeful view of the matter which there is to be found in the universe. It neither falls into the error of discounting the reality of sin, nor into the equally great error of seeing sin and evil as incurable.

The story of the Fall of Man in Genesis whether symbolical or literal is equally instructive because it shows that man was attacked from without. Sin in man is an "outside job" and not "an"inside job". You may clothe the figure of the Temptor in the devastating garments of the morality plays of the middle ages, and think of him as Mephistophiles, clad in red, with tail and horns, a picture, by the way, which has absolutely no foundation in the Scriptures, or you may prefer the imagery of the poet Milton who beheld him a prince and makes such a wonderful character of him, that you are disposed to give him your sympathy, when the canto is done which de-

plots him fallen and chained in the lower regions for his disobedience and revolt.

Our modern mind which is rather chary of thinking about Satan at all, is said to have discarded the 'personal Devil'. But as I heard one very cautious modernist affirm, if you have discarded the idea, it is just as well for you to pretend there is one anyway. There are two questions, and it is most important not to let them become confused. There is the plain teaching of Scripture as to the reality and power of Satan and the other matter of just how we are conceive of him. There is the Reality, and the Haberdashery. The first is vital, the second is trivial.

It is not enough for me to explain the frequent allusions of Jesus Christ to the Devil by saying that he accomodated himself to the superstitions of his time. I don't know of anyone who did less of that than Jesus Christ. I can't conceive of my Lord telling his hearers fairy ~~story~~ ^{stories}, or ghost stories, or yarns about the Devil, any more than I can conceive of him frightening little children with the dark of the Bogey Man or anything like that. If ^{anyone} ~~you~~

want to think that Jesus accomodated Himself to current superstitions, ^{he}~~you~~ may, but it involves a very serious charge against the common honesty and integrity of My Lord, ^{and}~~that~~ I am not willing to be a party to it.

SIN AS A DISEASE

Jesus said that he did not come to call the righteous but sinners to repentance. He said that it was the sick who had need of the physician. He said it was the things from within a man which defile him. Paul set forth in classic form the great contest of every soul: "that which I do I allow not, for what I would that I do not, ~~xx~~ but what I hate, that I do." (Rom. 7:15) It is said further: "the natural man receiveth not the things of the Spirit, neither indeed CAN HE know them." (I Cor. 2:14) Here we have the proposition that sin has in some way incapacitated man.

Shakespeare gave ~~a~~ familiar form to this when he wrote:

"The fault, dear Brutus, is not with our stars,
But with ourselves, that we are underlings".

When Jesus met the palsied man borne of

four good friends to his side, He began to treat
not the legs of the man, but the heart.

"You are sick, that's sure" they say:
"Sick of what?" - they disagree,
"Tis the brain" - thinks Dr.A.;
"Tis the heart" - holds Dr.B.;
"The liver - my life I'd lay!"
"The lungs!" "The lights"
Ah me!

So ignorant of man's whole
Of bodily organs plain to see -
So sage so certain frank and free,
About what's under lock and key -
Man's soul.

The healing ministry of Jesus, and it
is a conspicuous part of his work, constantly
suggests the relation of disease to sin, and
in his discourses to the sick he healed, there
is this constant repetition of concern for the
soul. Probably at no previous time were we so
well able to understand and appreciate this
relation as now, when medical science has made
plainer the laws of health. With some, health has
seemed to become their whole religion, but this is
only the excess of a sentiment which seems to find
plenty of justification in Christianity: namely,
that "our bodies are the temples of the Holy Spir-
it".

The deeper we study into the roots of natural diseases the more we come to find, that they have their origins oftentimes in the realm of the moral and spiritual. It could hardly be asserted that it is a sin to get sick, and yet, it often comes very near to that. Excess of work, of pleasure, of eating or drinking; using the body as a playground for the passions and appetites, certainly brings swift retribution, and often unto the third and fourth generation.

But outside and beyond the merely physical side of the matter, sin itself is like a sickness. Paul found in himself a certain incapacity. It was not lack of knowledge, for he knew what was right; it was not a lack of desire either, for he tells us that he wanted to do what was right. This sentiment finds an echo all through the Bible. Leprosy is a common type for sin in the Bible. It is particularly apt because leprosy is a tragic disease. Dr. Sam Higginbottom of Allahabad is authority for the statement that it is not now considered to be, strictly speaking, inheritable, but it is for all practical purposes^{so}, for a child left even a few hours with an infected mother will almost surely contract it. It is isolating. It

is insidious, progressive and loathesome. These are all characteristics of sin.

Sin is contagious. Someone has asked the question why righteousness is not contagious in the same way, or to the same extent? Why does not one good man or one good deed infect the whole community with idealism and morality? It may be answered that it does, and within a certain limited circle that is true, but not to the extent that sin infects. One bad boy or one bad girl will corrupt and pollute a whole circle of companions. A public school official of wide experience told me that the terror of his life was the presence in a high school of that one vicious person, and generally, he said, it was a girl. To that infectious source could be traced all the trouble. Now one fine specimen of boy or girl does not have such a violent effect as that. Grant, that it has some effect; but it is nothing comparable to the amount of effect which one evil person has. Put one leper in a company of well people, and all will catch it. But put one healthy man in a leper asylum and by no means will all be healed.

This fact deserves notice, and calls for some explanation. That explanation, the Bible tells us, and human experience confirms it, is the possession of a sinful nature by man.

John Howe gave one of the most wonderful descriptions of sin when he described unpaved man as a ruined temple. He likened him to the remains of some ancient edifice now crumbled into decay. Passing through the ruins you can at once behold what was the glory in days gone by. Your eye follows the line of stately columns. You stoop to pick up some fragment of tessalated masonry carved with all the intricate cunning of a master artist. Here under the accumulated dirt of ages you may decipher an inscription. The tables of the law of God are indeed written there, but only phrases and words remain. By infinite care and long search you might be able to reconstruct some portion of the façade. There is a glory, but a broken glory. Even the ruins amaze you, but you wonder what the original glory must have been.

So with man. Ever and again, and in every human heart there leap forth flashes of ancient

fire. The mind of man makes great reaches out his skill does amazing things, but you are conscious that man morally and spiritually is a cripple.

Someone else has likened man to a watch, which no longer keeps good time. The works are in place, the wheels turn, they are not broken, but the watch is never right. Most watches in this condition are apt to be pushed aside and left to repose unseen in some dusty corner. When there they soon develop rust and in time the very parts will show deterioration.

The Bible is not ~~far~~ wrong when it goes to the length of saying that we are "dead in trespasses and sins".

THE GUILT OF SIN

There is one further aspect of sin which must be examined. Through all the Bible story of man, and to-gether with this full exposition of his crippled nature, there goes, at the same time, the assumption that none the less man is always and everywhere responsible for his acts and nature. To support this attitude is the inner consciousness of every man. Man does not have to sin. You may paint his inability as darkly as you please, yet no matter how dark the vision, there is not a man who will tell you that he is compelled to sin. Men will explain their guilty acts in terms of circumstances and all ~~of~~ that, but they will never say: I had to do it. They know better. They did not have to do it.

We all recognize RESPONSIBILITY. The reality of sin plus the reality of responsibility gives us GUILT. Guilt means judgment and condemnation. Whatever men may say we all know that it is a true saying that there is to every man "once to die, and after that the judgment". When we are told that we "are aliens from the commonwealth of God", our hearts say amen. I think it is Spurgeon who

gives the illustration of the man who dreamed he went to his judgment. When he stood before the Great White Throne, he saw the great company, and every man was silent, and God was silent, and there was a great hush over all. Without a word spoken every man seemed in this dream to open his breast and reveal his heart. He took one look into it, and then turned away.

My friends, listen, you cannot find me one single verse in the Bible which tells of God sending people to hell. God never sent any human soul to hell. ~~ifxxxxxx~~ Every soul in hell to-night got there in spite of God Almighty. You say that is prepostrous. I say it is Scriptur "God willeth not the death of the wicked".

Sin carries with it condemnation before God. Paul was sent to bring men to forgiveness. Now you can't be forgiven for being attacked by an outside enemy like Satan. If the sum total of sin were only the fact that we are open to attack, there would be no forgiveness. I am not a subject for forgiveness because a thug holds me up on the way home some night and hits me over the head with a black-jack. I am the sub-

Spurgeon's figure -
dream of man
his heart open
silent judgment.

Man casts himself away -
story of man who got tired

Idea of forgiveness means guilt.
not to blame for attack -
nor for malady -

Hold-up -
man by Jericho -

Something more -
We consent -

Soldier shot in action
Soldier who shoots off his fingers

ject for pity, and first-aid, and the help of the police, but not forgiveness.

Neither is a man forgiven ^{for}~~be~~ disability. In so far as sin wounds us and leaves us like the poor traveller on the way to Jericho, robbed and half dead, we are fit subjects for the kindness of God the Good Samaritan who lifts us tenderly and takes us to the inn of his church where he bids his ministers look after us and what ever is needful he will supply. But there is certainly no place for forgiveness in that. The poor chap did not need to be forgiven ~~for~~ being hit on the head.

So there is very definitely something more to sin, than the attack from without, and the weakness from within. There is the responsibility. For a broken trust a man must be forgiven. For a soldier to go out and get shot in battle wins him a hero's death and a laurel crown, and they bury him in Westminster. But for a soldier to go back of the lines and shoot off his fingers to insure his evacuation from active duty, will bring on his court-martial, probably execution, and he will be buried behind

the regimental kitchen in a pit of hot lime. The culminating tragedy of sin, is that our minds and hearts are enlisted in the dreadful business. Hence the need for forgiveness.

Men are hard pressed by Satan, men are weak, and men are parties to sin and therefore guilty. There is no specific sin in the world that cannot be side-stepped. "No man is ever tempted by God". That is to say, there is not in the whole scheme of the universe any system by which a man must inevitably sin, and transgress the Divine will. The only ultimate reason why man is sure to sin, is because he is sure to consent to sin.

Furthermore it is this sense of guilt which is the cruellest part of the burden of sin. One of the most striking illustrations of this is the case of David. You are familiar with the great penitential psalm, the fifty first, which is evidently to be associated with David's great sin. He committed adultery with Bathsheba the wife of Uriah the faithful general in his army. While Uriah was off to the wars fighting for David his king, David was dallying around the palace seducing Uriah's wife. It is a ghastly

No man can be "framed"-
last analysis he consents
to he knows it
That makes guilt.

Hardest part of burden

David + 51st psalm

Against God -

Bible phrases

picture, but the Bible with utter honesty paints it in all its horror. David sinned against Uriah, for he betrayed his friend. He did murder, because he sent a message which put Uriah in the front of the battle for the definite purpose of having him shot down. He committed adultery by taking another man's wife.

In his penitence he wrote the psalm which has been the vehicle for human confession ever since that day. In that psalm he confesses that it was against God that he sinned. That does not mean that he was not conscious of sinning against Uriah. He confessed that to Nathan the prophet who charged him with his sin. But after every other victim had been considered, there still remained the greatest element of the sin, and that against God. David was conscious of the guilt of sin.

The language of the Gospel speaks of the "reprobate mind" of man. Refers to those who are "aliens from the commonwealth of God", declares the "wrath of God which comes upon the children of men" and says that "there remaineth

no condemnation upon them which are in Christ Jesus".

People sometimes object to this juristic way of stating the case of sin. That is generally because these people are not keenly alive to the holiness of God, and unconscious of his exceeding love for mankind. It is only a child, with a sense of what his father and mother mean in his life, only a boy with a filial sense that can appreciate sinning against father and mother. So it is not to be expected that all sinners will recognize at once this relation which all men bear to God.

It i

Conclusions

Any one of these 3 may be foremost
at any given time -

Flee for refuge -

Come like sick for healing

Burden of guilt.

Wesley: + drunken man

When men come to escape from the thralldom of sin, one or another of these three aspects of sin may be uppermost in their minds. One man may fly to God as from an external enemy. Dimly in his consciousness he realizes that he is pursued by a ruthless foe, and he seeks the shelter of God. Another man feels the weakness of his character, and comes more as a sick man for relief. A third and this man, is generally the most mature ~~of~~ ⁱⁿ heart of the three, comes burdened with a sense of his guilt. But God in Christ saves them all. Many a man is saved who never has, and perhaps never will understand the whole of what he has been saved from. It is only the rarely discerning spirit like that of one of the Wesley's who, when he saw a poor drunken man reeling along the street, said: there, but for the grace of God, goes John Wesley. Many a youth who has come to Christ in the dawn of life, will never know, thank God, the degradation of the poor broken life that creeps up to the altar of a rescue mission and pours out his soul with his tears.

But whether or not each of these three sides of sin are vividly understood by every man,

these three facts remain. And Christ is able to save completely from each and all.

He was made sin for us, and through his death on the cross made propitiation for the guilt of our sin. Any man who believes in Christ stands GUILTLESS before God. He is our life. Living in us and being our righteousness, he quickens this weakened life of ours and we are new creatures. So, every regenerated man walks in the newness of life. Old things have passed away, behold all things are new. Finally, he is able to keep us safe against the darts of the Wicked One, that *they* may not reach us. With every trial, there appears a way of escape. At each and every crisis, there is grace sufficient for our needs. With every thorn in the flesh, he gives a double portion of His Spirit.

THE GOSPEL OF JOHN

(Condensation of G. Campbell Morgan's Summary and Scheme)

Jesus Christ the Word of God

A. From Everlasting 1: 1-16

B. Manifest 1:19 - 19

C. To Everlasting 20-21

God Manifest

1. In the World 1:19- 12
2. To His Own 13-17
3. By the Cross 18-19

To the World by Signs

The Seven Signs of the Son of God (Miracles)

- (1) Cana
- (2) Nobleman's Son healed
- (3) Man at the pool
- (4) Feeding the Multitude
- (5) Stilling the storm
- (6) Man Born Blind
- (7) Raising of Lazarus

To His Own

He Reveals Himself as

- Love 12- 14:15
Light 14: 16-31
Life 15 - 16
His Prayer 17

The Seven (I am)

- (1) The Bread 6:48
- (2) The Light 8:12
- (3) The Door 10:7
- (4) The Good Shepherd 10:11
- (5) The Resurrection and Life 11:25
- (6) The Way, Truth & Life 14:6
- (7) The Vine 15:1

JOHN'S GOSPEL CHAPTER 14

THEME: "It is expedient for you that I go away." John 16:7

Sketch of Thought

The three reasons for this Going

(1) for Preparation

Of a place (no place for disciples till Christ had suffered)

For a returning

(2) For appreciation on Disciples' part

By Contemplation

By Evaluation

By Emulation

By Imitation

(3) For Fellowship (The Comforter, which is the Holy Ghost")

Obedience

Indwelling

Instruction

Peace

Items for Special Comment
John 14

(1) Heart trouble

Christ not only knows the amount of the affliction, but also the degree that it affects each one.

"Troubled" describes re-action.

(2) "Mansions"

Heaven and earth both mansions.

Rather than idea of many different places beyond earth.

This correlates the two worlds, and helps us to feel at home in both.

(3) Messages between friends.

We send them to Christ by prayer.

He answers by the Spirit

(4) "Keep commandments"

The test of love not grief, but obedience.

(5) The work of the Holy Spirit

Word means "one called for" to aid, stand at one's side, advocate, helper.

Acts: as (1) teacher - regeneration, illumination - aiding mental operations - reminding

(2) source of strength - buttressing - equipping - support

(3) Comforter - assures us of love - revealing glories to come - calling out Christian graces -

(4) Intercessor - brings us to God - indites our petitions - excites desire for God

(5) Revealer - Christ's person and work.

THINKING THROUGH

"When he came to himself, he said."

Story told from Father's point of view
Luke 15: 17.

The center of interest in this parable of the Prodigal Son, as well as in the two similar parables which precede it, and go with it, is intended to be God the Father. This is at once evident when you stop to consider the occasion which gave rise to these parables. The scribes and pharisees were criticising Jesus for the company he kept. They reproached him for associating with publicans and sinners. To their charge and scorn Jesus replied that he came for exactly that class of people. These parables were addressed most particularly to the critics. ^{They were} It ~~was~~ probably also intended for the comfort and encouragement of the publicans who were crowding close about him. All three are intended to show primarily the interest and solicitude which God the Father takes in his children. For the scribes to object to Jesus seeking out the "lost ones" was to go against the very fundamental purpose of the heart of God. ,

Jesus shows in three different pictures various qualities of the yearning love of God for the "lost". He likens the lost one to a sheep wandered off from the rest and caught in the brambles. It was a familiar picture to that sheep-tending people. Probably many of them had watched sheep as boys, and remembered with what anxiety they had been over the moors after some perverse wanderer. Then Jesus mentioned the coin. And this time, I think I can see the women gathered on the outskirts of the crowd prick up their ears and listen more attentively. Coins were scarce in that poor country and houses were dark and full of corners. Everyone one time or another has ransacked their possessions for some stray object, a bit of jewelry, a coin, a missing part to some contrivance.

But the final simile is unquestionably the fairest of the three. It comes closest to the actual situation. After all the loving Father is about the best picture we can get of God. After all the prodigal son is about the most life-like photograph that we know of ourselves. That accounts for the eternal newness of this parable, and its

everlasting appeal.

A second fact is to be kept vividly in mind. The Prodigal is the SON. This parable teaches nothing about how God saves sinful man. It tells how the child of God comes back to Him at last. It says to us, "once a son, always a son". You remember the philosophy of the ugly duckling. After all those cruel and hard experiences which the little duck went through, the day came when it emerged into the consciousness that it was a swan. And so it decided that the important thing in life was not that you were born in a duck-pond, but that you were born of a swan's egg.

(1) The delusions of liberty

(2) They come back

Price Hal -

(3) The price of love.

lack of fellowship -
deserted by
unhappy experience

"Love suffers long & is
kind"

① Studdert-Kennedy "Pier"
French Revolt -

Not story of the cost of sonship but of the
effect of sonship
Began with the child, a son really
entombed -

The Illusions of Liberty

Was it Edmund Burke who said: "Oh, freedom what crimes are committed in thy name?" G.A. Studdert-Kennedy the famous Chaplain of the British army who was familiarly known as "Woodbine Willie" now one of His Majesty's private chaplains, ~~xxxx~~ uses the famous dictum of Rousseau "Man is born free, and yet is everywhere found in chains", to point a very trenchant comment on some ~~xxxxxxxxxxxx~~ of the illusions of liberty.

It is a great sentence as Studdert-Kennedy reminds us, but he goes on to say: just what does it mean. That is a harder problem. It has all the necessary gun-powder in it to start up a revolution, but hardly matter enough in it to found a successful society after the smoking reek of the revolution has died down again. It must be granted that when Rousseau wrote those words there was much in the France of his day to justify his attitude. It is not his impulse to free men from thralldom which certainly did exists, and which stirs our blood even yet, but it is the fundamental fallacy on which he sought to build that release which provokes criticism.

That there is a such a thing as liberty, no one will deny. But that liberty is what a great many people think it is, remains to be proved. As a matter of fact the way to liberty generally runs almost in the opposite direction from the way the enthusiastic and ignorant amateur thinks. Human history is checkered with revolutions aimed at liberty, but every one had to be suddenly checked and its direction reversed before anything like liberty appeared. The French Revolution was a search for liberty, but how quickly it passed the meridian of its ideal, and crashed into the darkness of a night of despotism and slavery which is almost without parallell. The ~~xxxx~~ judges and executioners of one day's tribunals became the victims of the next day's hangings.

Our own glorious revolution had its dark days too. One of the first acts of the new republic was to put down a Whisky Rebellion in Pennsylvania and establish liberty by establishing law and order.

The illusions which nations have had are but the copies of the illusions that individuals have. The prodigal son is a wonderful example of

these people. Reading into his mind from the evidence of his words and acts, we can see at once that what he craved was liberty. I suppose to-day he would have gone to his father and said: Father you know I want to express my own personality. I cannot be bound by the habits and traditions of your mid-Victorian household. I feel cramped and restrained here. I have been to college and my professors there have filled me full of doctrines about freedom. They tell the one thing needful is to have experiences, all kinds good and bad, because they tell me there is no longer any scientific basis for the old distinction between the two. I want experience. Please give me an account in the bank of the big city, allow me to have my own apartment, entertain my friends in my own way, and in short, live my own life. I want to come in when I please, do as I like, spend my money in my own way, build my life according to the urge inside me.

Peter the Apostle tells his readers about a class of people who appeared on the edge of the Church in his day who broke through the

all restraint while they followed their lusts. He said they walked after the lusts of uncleanness. They despise government. They are presumptuous and self-willed, they are not afraid to speak evil of dignities. They are natural brute beasts, made to be taken and destroyed, having eyes full of adultery who cannot cease from beguiling unstable souls. They are wells without water, clouds without dew, they speak great swelling words of vanity. They allure through the lusts of the flesh through much wantonness, those who had clean escaped from them that lived in error. While they promise them liberty, they are themselves the servants of corruption. (II Pet 2:

That I take it is a pretty fair description of a line of argument and disposition which is fairly common to-day among some professional guides of youth. It sounds like something which comes pretty steadily out of our college lecture halls. It is the talk of a certain type of academic mountebank who supplements his professional salary by lecturing to the populace. The general theme of it all is LIBERTY, falsely so-called.

Against this specious illusion you have all the argument of the experiences of the countless returning prodigals. Behold the difference! What was the matter with this liberty which the young man craved, that it reduced him to poverty, clothed him in rags, separated him from every man who would be his friend, made him the companion of pigs, Surely there is a fault in the logic somewhere. Yet everyone one of us here this morning who is old enough to vote knows that this brief description of the prodigal from the lips of Jesus is one of the most perfect word-pictures of nine tenths of the world's catastrophes. Why then do people persist in indulging their imaginations and continue to believe that there is something to this mirage of the desert? The only answer I know is this: Every human heart has in it a kind of pride which always suggests the idea "I am an exception". Others may have gone down, but I am different. I know what I want. I will restrain myself at the critical point. I will sip the cup of pleasure, but will never let it intoxicate me. I can spend so much and then I will stop. Next year, we will begin to save. Next month we will not spend so

much. But there are no exceptions. It gets you. Honestly I do not suppose for one moment that the prodigal when he talked to his father had any idea of ever doing the things he did, and I am sure he never expected to come to the place he reached. As he saw it, it was all very lovely, innocent, and free. The point I am trying to make is not the young man's duplicity and maliciousness, but his illusion. His grievous fault was not his ill will, but his illy informed mind.

They Come Back

If the first lesson from this parable is a note of warning, the second is a glorious trumpet call of hope to waiting parents, longing friends, and even to prodigals themselves. They come back. The Scripture says: "train up a child in the way he should go, and when he is old, he will not depart from it." Someone has remarked that this statement is worded very carefully, and seems to suggest that there may be an interval between youth and mature life, when the child may depart from the way, but yet, surely come back.

Anyway we know that to be a fact. I think there comes a time in every young person's life when they react against the customs, beliefs and practices of their families, and surrounding people. It may be of very brief duration, it may be more a mental re-action than any overt act, but I think it almost always comes, and also, goes.

Here again it may linger long, and almost break the hearts of many people while it lingers but finally ere the night comes down, the sun comes out, and we know a glorious sun-set, which makes us

forget the storms of the day.

You remember in those plays of Shakespeare which concern the history of the house of the Plantagenets, the plays where Falstaff, Prince Hal and Mistress Quickly figure. Prince Hal is Henry the son of King Henry the Fourth. He is Prince of Wales and one day will be Henry the Fifth. During his youth he frequents taverns and leads a roistering life, keeping company mostly with Falstaff, a crude and low man. Then in the beginning of one of the plays, the king dies, and Prince Hal becomes king. There follows a great passage where King Henry the Fifth who was Prince Hal takes over the honor and dignity of kingship, and dismisses Falstaff and all his crowd. There is a note of bitterness sometimes in the criticism of this scene, but Shakespeare was a true reader of men's hearts, and he knew enough to know just this that there is such a thing as destiny in a man's life. The prodigal ~~xxxxxxxxxx~~ son does "come to himself". This rather wanton prince when he becomes king, takes upon the honors and dignity of his position. He dismisses Falstaff and his low cronies, because the two cannot go along together. There is no

personal estrangement, but Prince Hal is destined for another world, another future, Falstaff is bound to sink lower and lower. For a time they seemed to stand on the same plane, and shared each other's company. But one was destined for the high road, and one was to go the low road, and finally and inevitably they parted company.

It was written in the book that the Prodigal could not spend his life in that far country. He was the Son of his father, and he was bound to go home. We do not always think of that when we consider these wastrels who seem to be away in a far country spending their substance in riotous living.

PROPOSITIONS:

John 3

- (1) The three aspects of sin we treated.
- (2) If saved to something, this must bear relation to those three aspects of sin.
- (3) The saved man different in respect to, assault, disability, and guilt of sin.
- (4) The soldier illustration developed anew.
- (5) Described to embrace mention of his fear, his sickness, his cowardice in fleeing.
- (6) Apprehended, tried, condemned.
- (7) His reflections in prison awaiting execution.
- (8) The combination of elements, guilt, sickness, terror.
- (9) Each one treated in brief detail.
- (10) Similar to situation of a sinner.
- (11) How we get this man out of his predicament.
- (12) The dawn scene in the prison.
- (13) ACQUITTED: stress contrast with other issues.
suspended - commutation - pardoned - etc.
- (14) The doctrine of Justification named and described. The act of God whereby for Christ's sake man is DECLARED guiltless of the natural and proper consequences of sin.
- (15) Rom. 8:1 "therefore remaineth no condemnation
Rom 4:6 Blessed is man to whom God imputeth not sin
Jo 3:18 He that believeth is not condemned
Rom 5:18 By righteousness of one
Rom 5:1 Being justified by faith
- (16) Objection to this doctrine : TOO EXTERNAL

Legal terms:

Ans. -

Bible terms

Jesus taught God a judge

Ans:

For if alone

Regeneration also

- (17) Not alone, matched by REGENERATION.
- (18) Man not only acquitted but made over into a new man.
- (19) Classic passage in John 3
- (20) Commonly taught, new birth, new creature,
- (21) Great example in symbol: Lazarus restored.
- (22) God does for man what he can't do.
- (23) ⁽¹⁾ GUILT FOLLOWS: man gave self up.
- (24) Lady Macbeth
- (25) ⁽²⁾ ~~MAN MADE OVER~~. Converted people.
- (26) ⁽³⁾ Defended and protected. *without your salvation*
- (27) Constant companionship. Holy Spirit
- (28) Conclusion: Saved man feels one or other of these three phases most acutely.
- (29)

THE A. B. C. OF SALVATION

Part II

Saved to what?

Description of the Saved Man

Text:

"You that were sometimes alienated
and enemies in your mind by wicked
works yet now hath he reconciled."

Colossians 1:21

Introduction

Last Sunday evening we asked the question: What are we saved from? The answer was: From SIN. And upon investigation we tried to show that the Bible speaks about sin as being discernible in three different directions: (1) There is Sin as an external enemy attacking man. (2) There is sin as a spiritual disease abiding in man. (3) And there is sin as guilt resting on man because he ultimately is a participating party in his own sin, and sinning.

To-night we ask ourselves another practical question: namely, - To what are we saved? And the answer here may be briefly stated as SERVICE. But this single word needs some further explanation.

If and when God saves man He must have some intention as the result of this salvation. There must be a purpose behind it, and a goal for it. It is therefore a perfectly proper question to ask: What is that intention and where is that goal? In other words, how is a saved man different from an unsaved man?

Argument

It will be reasonable to forecast this at the outset. If man is saved from sin, the saved man will presumably bear some certain relation to sin, which the unsaved man does not bear. If sin attacks a man from without, abides within him, and places upon him a burden of guilt then we may venture the idea, that the saved man will be guiltless, where he has been guilty; strong where he has been weak; and protected where he has been wide open to attack.

Last Sunday night I alluded rather casually to the illustration of a soldier. To-night I want to go back and pick up that soldier, and use him further, elaborating the illustration and slightly changing it. I will, to begin with, remove from him the shame of having shot off his fingers, and will describe his case as follows:

He was fighting at the front and was full of fear. It was a terrific thing. He felt sick. We cannot say now whether the sickness was due to the long continued exposure, the lack of proper food,

or from fear. Nevertheless the poor fellow is sick. He does nothing to himself, but he does leave his station and under shell-fire and in the presence of the enemy he deserts his post and is picked up later by the Military Police far to the rear. Under the articles of War this is desertion under fire and in presence of the enemy and is a capital offense.

This soldier in due course comes before a court marshall and the evidence being heard, he is found guilty and sentenced to be shot. He is remanded under guard to prison.

Now I want you to look at this man and analyze his situation. He is guilty. The shame of his action has long since come over him, and crushed him. He went away from home at the call of the country, kissed his mother farewell, waved his hand back to her as she stood behind the blooming roses in the little yard. Now he is sentenced to the most ignoble death that a soldier can ever have. He will die. His mother will have that suffering anyway. But that is by no means the worst of it. Indeed as the poor chap sits in his little cell, he realizes that

death itself would have been a slight thing. This waiting mother will get no little slip saying her son was killed in action. She can never imagine that he gave his life for his country. No, in seeking to save his life, he lost it, and lost far more. There is no use in pursuing this harrowing train of thought any further. It makes up the substance of his solitary contemplation.

Then there is another element to be considered. He felt sick when he fled. Let us say that he was not up to it. War is a strenuous business. And on top of that there was the fearful beast out yonder across the barbed wire and no man's land, the belching destruction and that impersonal soulless thing which was called the enemy.

You may have sensed the fact that this prisoner lad condemned to die, is in the same situation as the sinner. He was mastered by fear of the enemy, he was below par physically and morally, and he deliberately deserted. There you have the outward attack, the inward disability, and the guilty conscience.

But I am going to get this fellow out of all this perdicament, and I want you to watch ~~me~~ as I do it. For, allowing me some latitude which every illustration must be allowed, I believe I can make you see something of what it means for a man to be saved.

First of all, and I think it is fair to say, chiefly, we must deal with this man as a condemned prisoner. The sentence has been given. The time is ripening when in the cold gray dawn of some not ditant day he will be led out with a squad of soldiers. His eyes will be blinded folded and at the sharp command of an officer he will go into eternity. Already in his dreams he hears the familiar orders, with their unfamiliar and terrible meaning. ~~xxxxxxx~~ 'Fall in' - 'Thenshun' - 'F'rard arsh' - 'Halt' - He hears the order read. The men load and aim. Then comes the order 'fire'. He sees in his imagination his body fall. They examine him. He is pronounced dead, his body is placed in a wooden coffin, without a uniform. No flag drapes its rough exterior. His name is no longer on the rolls of the army. He is placed in a grave, which had better have been a nameless one,

for it is a grave of dishonor. Such are his dreams. Here is the reality.

One cold gray dawn a soldier comes to his cell, and calls his name. He rises, half dazed with fear and sleep. He staggers out, to find only the single soldier there. It is a messenger to guide him to the commandant of the military prison. He goes doubting of what the matter may be. He comes into the office. The officer speaks to him. Private So-and-so. He addresses him by his military title. Wonder begins to mount in the heart of this man. "Private So-and-so. You stand ACQUITTED of the charge against you, and are free to report to duty with your organization."

What happened? We will not answer that question just now. Let us study the man. Notice please ~~the~~ exactly the term employed by the commandant. ACQUITTED. That means that in the eyes of the court he stands not simply free but innocent. There are many and various terms used in the courts of law and each one describes a certain specific thing. Many different things might have happened to this lad. His

case might have gone through to the President and he might have received executive clemency. You remember the beautiful story told of Lincoln and the sentinel found asleep at his post. Lincoln pardoned him. Every capital case in our army in the War went to the President and I am happy to say that there were, I think, less than twenty executions carried out from a total enlisted group of four million.

This man might have had his execution delayed from time to time. He might have had it commuted to hard labor at Leavenworth, and been transported back across the seas in shame to pound out the months and years.

The charge against might have been changed to a lesser charge and he might have been convicted on that lesser count. That is a rather common method in these days. I doubt some of its integrity. Nor was the trial suspended. Nor did the prosecutor fail~~ed~~ to present the prisoner for trial. All these things and some more might have happened. But this was acquittal. That means that the charge is rejected.]He man stands free, and AS THOUGH HE HAD NEVER

faced the court at all.

One of the most glorious doctrines of Christianity is this doctrine of JUSTIFICATION. It teaches us that man stands ACQUITTED before God of the guilt of sin through the merits and work of Jesus Christ. We often use other words like forgiven, or pardoned, and they are correct, but the fullest and best word is acquitted. You and I can have exactly the same experience that this lad had that dark morning in the cell. If we are to-night Christian men and women, we have had that experience. If we never understood what has happened to us, this is it.

Turn to your Bibles and see how it is stated there.

Rom.8:1 "There remaineth ~~therefore~~ now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit."

Rom.4:6 "Blessed is the man unto whom God imputeth righteousness without works."

John 3:18 "He that believeth on him is not condemned."

Rom.5:18 "By the righteousness of one the free gift came upon all men unto justification of life."

Rom.5:1 " Being justified by faith we
have peace with God".

This doctrine has been objected to on the ground that it is too ^{external} objective. It is said that it makes salvation an artificial thing. It is objected to also on the ground that the language employed is legal language, borrowed from courts ~~of law~~, which seems to suggest Justice, the Judge and the Law.

To the second objection, we can only say, that the language is not that of the theologians or preachers of this doctrine, but it is the language of the Scriptures, and language which is scattered throughout the Bible. If the Bible is ~~an~~ a source of knowledge concerning the things of eternity, then we must follow its language in seeking to find its meaning.

The idea that God is a Judge finds its most startling pronouncement in the teaching of Jesus Christ Himself. He gave the great parables on the Judgment. If He taught the Fatherhood of God, He likewise taught the Righteousness of God.

The former objection, that the doctrine of Justification makes salvation too artificial, is a more serious objection, and would be valid except for the rest of Scripture, which tells of the Regeneration of Man. Scripture must always be set with Scripture. The Devil can quote Scripture. Any vagary of thought and any sin of life can be bolstered up by some word or phrase of Scripture. Man is not simply acquitted of the charge against him, but he is renewed and made a new creature.

The Man Made Whole

Adjudged righteous before God and rightly meriting God's divine approbation man finds himself the subject of regeneration. Jesus in that classic conversation with Nicodemus, Himself set forth in perfect outline this great doctrine. To be acquitted of a charge and cured of a disease are two different things, but God has made provision for both.

The Gospel asserts that by Christ the sinner is discharged from the guilt of sin. All guilt of ALL SIN. But his sinful nature remains, and all the justification in the gift of God will not make the black soul white, or the foul deed fair. This is changed by the NEW BIRTH.

I can imagine this soldier so recently freed from the dungeon cell, now being liberated from the affliction which has enfeebled him. He goes off for rest and refreshment. No human parallel can describe what God does for the human soul through the New Birth into life.

You may read the records of notable

cases where ~~xxx~~ men and women have been saved and made over. A Rescue Mission can show you examples. Sam Shoemaker over in New York can point you out rich men and women who have been regenerated and converted just as truly as the bum and the harlot. Many of them were bums and harlots, only they were protected by vast wealth, and lived lives screened from the vulgar gaze. But their hearts were untouched by the power of God, and their lives were daily overborne by sin and shame.

This great event in the life of a soul is describes under different names in the New Testament. It is called the "new birth", "resurrection", "a new life", "a new creature or creation", "~~xxxxxxx~~ renewing of the mind", "dying to sin and living to righteousness", "translation from the darkness to the kingdom of light". In short it is a quickening to life from what is really spiritual death.

The great symbol of it is the case of Lazarus who lay dead four days, and who was raised up by Jesus Christ. Lazarus lying in his tomb was impotent. He could do nothing for

Himself. His dead ears could not even hear the voice of Jesus when he stood at the door of the tomb and shouted, "Lazarus, come forth". But when Jesus called Lazarus, rose and came forth still hobbled with the winding sheets they had stretched around his body.

Life came to him ere the voice of Jesus reached his ear drums. He did hear, but it was a living man who heard. Here is the thought for us. Whenever a man or woman hears Jesus calling to their hearts to rise up and follow, it means that the power of Jesus has gone before and made them alive to answer that call. No man ever turns to God, that he does not find that God is already coming towards him. The New Birth is not something that God may do for you, but something which has already happened, if you feel anywhere in your heart a movement towards Him. You remember that great poem of Francis Thompson called the Hound of Heaven. The theme there is the deathless and resistless pursuit of God for the soul that is his and that he loves.

I hope you see how amazingly God has done for man just those things which man cannot in the very nature of the case do for himself. Guilt is something which no man can take off his shoulders. If the guilt is there at all, it remains there in spite of everything you can do. How bitterly that has been demonstrated by the wrong-doer. Just the other day the newspaper told of a young man who came in and gave himself up as the murderor of a friend two years ago. He had covered up the tracks of his crime, so that there was no danger of his being caught. He was free from the consequences of his crime, but he was guilty. He went across the country, but he could not lose the thoughts that travelled with him. Finally in desperation he turned in to the police and found solace in telling what he had done.

Lady Macbeth found the spot on her hand was not just a spot of blood. At first she thought little of that, and told Macbeth that a little water would wash it white, and chided him for his white livered want of spirit. But she found out afterwards that the spot was not on the surface of the hand at all. Guilt is a dreadful thing my

friends. Festus
when Paul preached before ~~them~~
of justice and judgement, that hardened old
sinner trembled.

On topt of this God makes over the old
man into a new man in Christ Jesus, so that
old things are passed away and all things are
new. We talk about a man getting a new start,
here is the greatest new start there ever was
given to any man. This is really a new start.
God declares a man not-guilty, and makes him
over again. Do you wonder that the Christian
Gospel has been a powerful weapon against des-
pair in this old sin tossed world for over
two thousand years. Do you wonder that you
cannot kill the Christian church or empty it
either, so long as there is a message like that
for men to preach? It is not the church that
keeps these doctrines alive, it is these doctrines
which keep the church alive, and the quickest
way to liven up a church is to begin to preach
again these old doctrines.

Defenses built up

Back to the front our soldier goes. He is acquitted, he had been rehabilitated. Now he goes back to find that he no longer fears the foes. His legs shake a bit as he gets up under shell fire again, but he says to his legs. "Legs you better tremble, because if you knew where I am going to take you, you would tremble even more". Here you have a brave man in the place of a coward.

But there is plenty of battle yet, and plenty of need for a further provision which God has made for man in the keeping power which surrounds him. "Work out your own salvation, we are told, with fear and trembling, because it is God that worketh in you to will and do his own good pleasure." There is something for a believing man and woman to do in the Christian life, and here is where it comes in. God does not do for any man what he can do for himself, and the moment when man is in a position to be able to help himself, God gives him that responsibility.

God has provided springs along the way where the weary traveller can drink cooling draught

of pure water. God has established manna for the wilderness, the shaded palm on the desert. Now we come into the realm of what the older Christians used to call Sanctification, and this is a process where man and God work together. But even here it is mostly God who works, for at the very best man is weak and prone to falter, and all the time God has to step in and put His strong arm to the wheel, and help us over the difficult places.

Conclusion

I said last week that a man when he comes to God from his sin, will feel one or another of the three phases of sin in his life uppermost in his thoughts. So it is with a saved man.

I One man may feel first of all his new bravery in the face of the enemy. He has been a victim of some fearful habit, and by the power of God that habit is gone, and walks the streets again like a man. Another man feels most supremely his new creation. He radiates a new life and he is conscious of it, and it thrills him. He likes to compare the new with the old, he often goes about telling the wonderful story, and who will stop him.

A third man feels most keenly the fact that he has a clean record. His acquittal means most to him. And in these three ways of re-acting to salvation you have many different shades. That accounts for some of the varieties of religious expression which we find in Christianity. All three things have been done for a man, and each is worthy of infinite praise and everlasting thankfulness.

Finally, all these three facts come to-gether in Christ. In Him we are justified. In Him we are made alive again from the dead. In Him we have victory over the world.

We are enfranchised in the commonwealth of God.

We are renewed and made to live.

We are conquerors through Him that loved us.

"he hath no form or comeliness"

- (2) Geo. T. Purves: the disappointment of the world with Christ.

- 1- historic fact of his rejection
present glamor over all details
does not offset present rejection.
- 2- whence his power: supernatural.
- 3- why lowliness? redemption not knowledge needed.

General

- (3) "we hid as it were our faces from him"

Rejection of his sacrifice

"his own self bare our sins in his own body on the tree".

"he loved me and gave himself for me"

Converted minister who caned a dog.

- 1-some show cool contempt
- 2-exalt him for virtue etc. but not as Redeemer
- 3-despise his way of salvation.
- 4-slight Christ's people
- 5-argue against our own need
Advocatus Diaboli
- 6-deny Him service

Personal

- (3-6) Ref. to Ethiopian chamberlain who read this.
Philip's sermon "began at that place"

Acts 8:34

The great heart of Gospel beats here

- 1-He was despised and rejected
- 2-He hath borne our sicknesses and carried our sorrows
- 3-Lord hath laid on him iniquity of us all.

- (5) His stripes"

Spurgeon calls this chap. Bible in miniature.
Doctor who once had reputation for great skill, success, but severe regimen.

Whenever a patient complained of what he proscribed M.D. said: "I see you are bad enough off for me yet"

"stripes" = "scars"

"Lamb slain from foundation of world"

Sin as a disease "we are healed"

- (10) "it pleased the Lord to bruise him"
Jesus as a good man and teacher died.
Different ways of tracing cause of death
Malice of enemies, accident, martyrdom,
Something deeper.
"there was no other good enough to ~~buy~~pay
the price of sin"
"if it be possible, let this cup pass"

Danger of mistaking character of God in
this statement.

His death was

- 1-necessary, 2-planned, 3-sent
- 4-successful, 5-blessed, 6-happy

Christ's death did not have the joy of the
martyr, because it was a sacrifice for
sin.

- 1-Origin of Christ's death
The will of God the Father
- 2-Reason for Christ's sufferings
The sins of men
- 3-Effect of this
 - "see his seed"
 - "prolong his days"
 - "be satisfied"
 - "pleasure of Lord shall prosper in
his hand"

- (12) "numbered with the transgressors"
- 1-fulfill law of God
 - 2-to be united with sinners
 - 3-to bring them to God

Glad to go to church

"I was glad when they said unto me etc.

Reasons for this joy, suggested:-

(1) Social aspect

"Jerusalem a city compact to-gether

family - dead - living

(2) Revelation of God's nature and purpose

"The testimony of Israel"

The Ark of Covenant

contents:-

Law - Will of God

Rod - Sal. of God

Manna - Providence of God

(3) Moral correction

"Thrones of judgment"

Trueing the compass

Timing the watch (*Telichron*)

Getting the spiritual eye-sight
straight

(4) Spiritual refreshment

"The peace of Jerusalem"

"Thy shall prosper"

GLAD TO GO TO CHURCH

"I was glad when they said unto me:
let us go unto the house of the Lord."

Psalm 222: 1

There is the problem of the lack of numbers at church services, the indifference said to be common among nominal church members. This is often the subject for editorial comment and article writing. It gives the professional magazine maker rather a good opening to say some sharp, and not always nice, things about preacher churches, theology and even Christ Himself. Many brilliant suggestions have from time to time been made, and many startling experiments tried, to produce packed houses and the general air of external prosperity. Of all that I have no concern this morning.

I have my eye fixed on another and to me far more interesting matter, and one, I think, more profitable for discussion. That is: why so many people do go to church. There is a great company of people in the world who react just as the psalmist did when the proposal to go to church comes up. "I was glad when they said unto

me, let us go unto the house of the Lord". When the suggestion was made at the breakfast table, "well, let's go to church this morning", here was a man who felt a thrill of gladness sweep over him. I like to try to picture the psalmist in a modern setting.

It is Sunday morning. Tye family has slept in a little longer. That is a very proper thing to do on Sunday. It is a day of rest, and while rest is by no means made up exclusively of lying in bed, nevertheless, bodily rest is certainly a part of rest in general. People to-day live very strenuous lives. Morning after morning in most modern city homes there is a very rigid routine. The dead-line for many men is the moment the train leaves their station to go to work. That train may leave for them any time between seven and nine, more often nearer seven than nine. The day in the office is filled. The evening train out is crowded. The evening is short and the body and mind are both weary. When Sunday comes there is a chance for rest, which God gave to man, and intended for his blessing.

Well, we will say, the family has slept and risen leisurely to this day. There are ever so many possibilities open. But the proposition has been made to go to church and it meets with enthusiasm. The important word in this text I think is the word glad. There are a lot of regular church goers who seldom come gladly. They come from a dull sense of duty, a deliberate purpose, because they know it is the right thing to do, because they have done so for many years, and for a multitude of other good enough reasons, but the glad element is rather lacking. This man was glad to come. Going to church represented just the thing which appealed to him as the right thing to do. That man has a lot of descendants and they are a wonderful set of people, and I want you to look them over this morning. Some of them are here right now, but we will try to talk about them in such a way as not to embarrass them in the least.

I speak of the people who are glad to come to church. They make up the rank and file of all who do come. For there is little or no compulsion about it these days. There was a time in England when a man went to church because it was a state

institution and he showed his politics by supporting it. Moreover he had to pay taxes to keep it up, so there was the outlay anyway. There was a time in this country in certain places where only church members could vote in the civil elections, and a man might easily get his religious enthusiasm confused with his political ambition and come to church to insure his future at the polls.

There was a time when all the children of the family were marshalled into the seat with complete regularity and without question. But nowadays parents are quite apt to ask their little six year olds whether or not they care to go to church. When my grandfather went to church as a boy on the old farm in Washington County New York, They got up betimes in the morning. The four seated democrat wagon with springless seats was hitched behind a pair of horses, and all four seats were filled. They drove eight miles winter and summer to the church, where they had a preaching service and Bible School.

But none the less ninety per cent of those folks of olden days as well as the people of to-day come because they want to come, are

glad to come, and it is a very significant thing.

I suppose there is no one here this morning who did not come willingly, at least, not to say gladly. Perhaps some youngster did not have the chance of deciding, but the chances are that even the children here would have been surprised and even dismayed to have been suddenly told to stay home.

There may be a problem about those who are not here, but it will do them no good for us to discuss it, who are here; and, on the other hand there is much of great interest and profit in seeking to discover some of the motives and influences which have brought you here into God's House this day.

(1) Some would trace the gladness of this hour away back into the dim past of their lives. Perhaps the eye of the memory of some of you is now wandering back to some other place and fondly rests upon the form of someone now long since gone to join the Church Triumphant. You are thinking of that little boy in rather stiff clothes or that little girl in tight braids who sat so

many years ago in church. You can smell the sweet incense of summer flowers that drifted in through the open windows of the little church. You can hear the stamping feet of the men as they come in to gather round the stove, before following the women to their seats. The tinkle of sleigh bells comes to your ear. In my father's boyhood grandfather forbade sleigh-bells on the Sabbath, and my father once nailed them fast to the thills of the cutter, so the next day they had to drive with bells. Grandfather said nothing, and I think after that the bells stayed.

Here at this service to-day you are digging again the wells of fresh water that nourished your youth. You remember how Abraham came back from the south country where he had prospered and grown rich, to find the old wells of Canaan filled up and choked with rocks and weeds. He dugged them out and once again drank of the water which had cooled his earlier and better days.

Everyone of us needs to dig out the wells from time to time. There is no place like

the church for that sort of thing. Perhaps you too have travelled far since that old clean boyhood and girlhood in the past with the golden haze around it. You have gained in experience, prospered in material things, but the world has somewhat blunted your sense of spiritual values, your taste is somewhat satiated with the delicacies of this fleeting life. It is a good thing to get back to the church. You were glad when you thought of coming to church. You are glad to have your children here with you. You are glad to think the church still stands. If this church was the scene of those earlier experiences, there is all the more of a sense of gladness. You may have found your mate in life here among the people of this congregation.

(2) Another element in the joy of the psalm writer in seeking the house of God is suggested by the presence there of the "testimony" of Israel. The central object in the ancient temple and earlier tabernacles was the Ark of the Covenant. This was the symbol of God's covenant with his people. It was housed in the heart of the structure, made sacred by every sort of ceremonial protection,

and intended to convey to the people the idea of the presence, holiness, and power of God. In that Ark, you remember, were kept certain things. The Tables of the Law, which were indeed the real Testimony, the contract between God and his people. This stood for the law of life, the obligation ever upon the people towards their God. Then there was the Rod of Aaron, symbol of their mighty deliverance from slavery and distress. With that rod Aaron and Moses had confounded their enemies, opened the seas for their passage, smote the rock for their relief. Beside it stood the manna, signifying the goodness of God in feeding them. So, you see this Ark this Testimony in a very perfect way suggested to the ancient worshipper the three essentials of religion. He approached in his devotions the three-fold aspect of God. He thought of Him, as a Law-giver, a Saviour and a Provider of all human good. So we have in the sanctuary a second great reason for gladness, in the person and work of God for us.

(3) Another thing mentioned in this psalm of rejoicing is the "Judgment thrones". Life needs some standard of judgment, some absolute pitch

and it is in the sanctuary of God that the child of God finds that necessary and greatly desired thing. Every time-piece has to be adjusted now and again. We carry our watches about with us, and rely upon them from hour to hour, but while some are wonderfully perfect, and maintain their correctness substantially, they are all slightly wrong, and they are all getting worse instead of better.

I was interested the other evening to hear something about these new Telechrone clocks. They are connected with the ordinary light circuits and can be used with the sixty cycle variety of current. But that is not in itself enough. The Light Company installs in their operating mechanism a timer which insures that the current they send out does actually follow the absolute beat of sixty reversals per second. To do this they have in their laboratory a master clock and on the same shaft with its hands another hand which follows the electric current. One is black the other gold. In this way the engineers can tell at any time whether the electric phases is running fast or slow, and correction can be made.

Every compass has to be corrected. Every

musical instrument has to be tuned. Every heart needs periodic adjustment to the great realities of God. Ruskin always carried in his pocket a blue stone, which he was accustomed to take out and gaze upon after a time in a gallery looking at pictures. He carried it, he said, to adjust his sense of color, which would otherwise become blunted by constant reference to the pictures before him on the wall.

Hymn # 77

Icon 11

THE A. B. C. OF SALVATION

III

How is man saved? Sacrifice of Christ

Text

"Then there came again and touched me
one like the appearance of a man, and
he strengthened me."

Daniel 10: 16

"There then came and touched me one like the appearance of a man, and he strengthened me." Daniel 10:18 -

Resume

3 aspects of Sin { defeat
weakness
guilt.

3 provisions of God for Sin
meeting the 3 specific needs -
guilt = justification
weakness = regeneration
defeat = sanctification

How does God accomplish this?
Ans. By Christ His Son -

He bears on guilt past

He is born in us now present

He is with us always future

① Christ is God's answer to man's
need, situation and understanding.
"The One like appearance of man who
strengthens me"

② He meets all the demands.
He satisfies all desires of heart
He draws forth the best in man -

③ Trace the way He saves in the
3 particulars of the need -

In general:

Thro' h union with us -
"God with us"

He came as a man

"lived" "suffered"

"suffered" ever does

"Oh Master let me walk with Thee
In lonely paths of service free"

I John said of Him:

He tabernacled among us and
we beheld His glory, the
glory as of the only Begotten
of the Father, full of grace & truth

for us
on our side

We see in Him the supreme Victor in living
war, the constantly defeated
Called in Bible

Prince of life

Prince and Saviour

Captain of salvation

He loved His own to last

He endured even death of loss

"Pioneer of life" =

Must not stop here

Fault of what goes by name of
liberalism is just this -
says a truth but does not
say the whole truth

O. Love that will not let me go -
Trust my weary soul on Thee
I give Thee back the life I owe
That in its ~~sunken~~ ocean depths its floor
May richer - fuller be -

II Our weakness responds to His
complete identification with us

with us
in us
Himself took on infirmities
Perceived virtue had gone out of Him
He groaned in spirit (dumb boy)
He wept (Lazarus)
He was grieved (hardness of heart)
Eyes in me & in you

Expression of love of God (Jo 3¹⁶) & man
"Perfect Amen to God's judgment
of sin"

Under impulse of love He spontaneously
made our burdens His own -

Vine and Branches -

"His midnight sorrow's born
The star is dimmed that lately shone
His midnight in the garden new
The suffering Saviour prays alone

His midnight & for others guilt
The Man of sorrows weeps in blood
Yet He that hurls in anguish knelt
Is not forsaken by His God -

III He removed and bore our guilt

In our place

We do not exhaust Christ's
fullness until we reach bottom
of human need

He is
in Him

He who knew no sin was made sin
not sinful

He suffered for sins once, the just
for the unjust.

He put away sins by His sacrifice

Lamb that taketh away sin of world

Nashville soldier's grave -

Mother's land -

The Gospel reveals to us the fact that man is saved from sin; that he is saved to service. Sin which has attacked him in three different ways is defeated in the same ways. Sin no longer looms before him as a fearful and unconquerable enemy. There may be attacks but no successful or permanent defeats. The sickness of sin is likewise cured. Man is healed of that great spiritual plague which has festered within his soul, and rendered him impotent and useless. And finally, the guilt of sin is removed, so that man needs no longer to go with lowered head, and burdened heart.

Naturally the question rises: how does all this come about? How does God save man? Saved, - but HOW? To this proper question we turn to-night, seeking again from the Bible to find a plain and comprehensible answer.

HOW

By coming to us
By sharing with us
By bearing for us

Once again we will find the same three-fold division useful. You see the three ways in which sin attacks man practically determines how we shall answer all of these questions. God's great counter-offensive was against sin, and naturally conforms to the nature of the attack. So, to-night, we have a three-fold question to answer:

- (1) How does God save man from the guilt of Sin?
- (2) How does God save man from the disability of Sin?
- (3) How does God save man from the power of Sin?

The answer is summed up in one marvelous Name, the Name which is above every Name, the Name of Jesus Christ, His Son and Our Lord. But saying this, we must go on and say more. We are out to-night to try to understand the method by which Christ is the Saviour of Man from sin. This method is revealed in the Bible, and can be understood by the plain man. Having pretty well in mind the three-fold aspect of sin, and understanding the three-fold aspect of delivery,

we ought to be in a fair way to understand something of the three-fold aspect of the manner of this deliverance.

(1) First, let us approach the way in which Christ saves us from the ^{guilt} ~~power~~ of Sin. In last Sunday night's sermon I told of the condemned soldier called into the office of the prison warden and we watched as he listened to the paper which declared that he was acquitted of the crime and dismissed to all his previous privileges and functions as an honorable soldier in the forces. We stressed the fact that he was neither pardoned, nor paroled, nor was his execution deferred, postponed, nor was his sentence commuted. He was acquitted. That means that the judicial sentence which had been given against him was reversed.

We are dealing here with the Divine Purpose of God, and no human illustration quite covers the case. But I am going to venture to follow this soldier illustration one step farther, for the sake of the possible help it may bring to even one soul.

We know that when John Wesley, the great founder of Methodism first understood the meaning of the doctrine of justification by faith, he became a new man. It is told of old Charles Hodge the great master of theology of Princeton Seminary half a century ago, that when he lectured on the justification of Christ he broke down and cried. It is safe to say, that human hearts are touched by this sublime truth very largely in proportion to the extent to which they really understand it.

Let us say what happened in the ^{case} ~~sage~~ of this soldier friend was something like this: In that cold gray dawn while our prisoner was tossing in his narrow cot, a group of soldiers did draw up before his cell. They knocked and a man rose up and met them. They marched him away to the court-yard, and he heard the order of his condemnation read. He heard the orders which told off the soldiers to their places. He heard the charge to fire, and his body fell over beside the mepty coffin, and he was buried.

What had happened? the execution had been completed. The order of the court had been carried

out to its utmost end. The demands of justice had been fully met. A man had been executed for the crime stated. Justice could do no more. But the soldier boy still lived. what happened? I go back to the Book of Daniel, and read there: "one stood by me like unto a son of man, and he said, be of good cheer".

in that great transaction by which the guilt of sin is removed from the head of the sinner, the Lord Jesus Christ takes the place of every man.

Listen to the Gospel itself:

- (1) The Son of man came to give his life a ransom for many (Matt 20:28)
- (2) This is my blood of the new covenant shed for many for the remission of sins." Matt 26:28
- (3) It behoved Christ to suffer - - that repentance and remission of sins might be preached. Lk24:46,47
- (4) Behold the Lamb of God which taketh away the sin of the world." Jo 1:29
- (5) For God so loved the world that he gave his only begotten son, Jo 3:16
- (6) The bread which I will give is my flesh which I will give for the life of the world." Jo 6:51
- (7) The good shepherd giveth his life for the sheep. Jo 10:11

- (8) I lay down my life for the sheep." 10:15
- (9) The flock which he has purchased with his own blood. Acts 20:28
- (10) Being justified freely through his grace through the redemption that is in Christ Jesus, whom God hath set forth to be the propitiation through faith in his blood." Rom 3:24,25
- (11) Who was delivered for our offenses." Rom 4:25
- (12) When we were yet without strength in due time Christ died for us." Rom 5:6
- (13) God commended his love to us in that while we were yet sinners Christ died for us." Rom. 5:8
- (14) We were reconciled to God through the death of His Son." Rom 5:10

Once at the close of the Civil War a union soldier was seen searching through a cemetery in a southern city. Finally he came before a grave, where he stood long and reverent. Later he had a marker placed on it. To someone who inquired he told the story. He said he was a northern man with a family and dependent children. The draft came and his name was drawn from the hat, and he was called to go. He was willing but deeply distressed at the thought. It meant untold suffering for his wife and little ones, who were helpless without him. Finally one evening as he was tossed in mind and heart at the swiftly approaching day for departure, an old friend came by the house and stopped. This friend told him that he had come on an errand, which was to say that he had accepted the call to the colors under the name of this man, and was going in his place. He went, and soon after he was killed and his body buried in that southern town. The marker this teller of the story placed there, carried these words - "he died for me".

The Bible teaches simply this: that when Jesus Christ gave up the ghost on Calvary you and I died to sin. He satisfied justice. Guilt was upon us, no guilt was upon him, but he bore the guilt for us. People sometimes say such a thing cannot be so, that one cannot bear the penalty of guilt for another. But that is happening every day in human life, in smaller ways. Here is a story I read just the other day in the New York Times. You probably saw it too. A rather young boy, shot his mother with a pistol. The sister ran into the room, found the mother prostrate, and the weapon. The boy was there. The mother was taken to the hospital where she soon died, but to the end she protested that she had 'shot herself. She had done no such thing. But she was trying to bear the guilt of the act of another.

The story is told of a devoted sister whose brother was in prison in France in the olden days of the Revolution. In the last night before the dreadful day, she slipped into the rather loosely guarded prison, exchanged clothes with her brother who resembled her, and the next morning rode in the tumbril to the guillotine where her

head rolled into the wicker basket.

I think it is Doctor Wilbur Chapman who tells the story of the young man whose mother was a widow woman and who always wore a pair of cloth gloves, long ones which reached up to the wrists. He had never seen his mother without them, and had become used to them. He used to ask at times, the explanation for this peculiar custom, which his mother had, but she always put him off by telling him that she had some sort of skin affection which made the gloves a comfort and protection. Finally the good woman died, and in her coffin, the gloves were still in place, at her earnest wish expressed before she died.

The lad was curious to know what it was his mother had, and asked a neighbor woman who came in to help. She told him the story. It seems years before when the young man was a mere babe, their house had caught on fire in the night. His mother rushed into his burning room, grasped him in her arms and ran to the door. Her arms were burned almost beyond repair. She bore the marks for the rest of her life, but modesty and thought for the boy, had always prompted her to conceal them, because

they were horribly marred.

My friends people are walking the streets tonight who are in a sense bearing part of the guilt of our sin. We sitting here are bearing part of the burden of the guilt that belongs to others. Don't let anybody tell you that this doctrine is impossible. The only hard thing about it is to realize that God would send His SON to do such a thing for us. The only mystery is that Jesus Christ should love us so desperately that he would come and willingly give his life, actually come into this world and go through it all for your sake and mine.

You may have read the Gospel as the story of another, and never felt the personal application. Just remember that He did that for you. You and I helped put him on his cross. A heavy load of guilt and a desperate punishment was taken from us when he gave his life there outside the walls of old Jerusalem.

(2) He saves us from the disability of sin also. This is by sharing our nature and letting us into a share of his nature. Paul cried in exultation that "Christ lived in him". Every one of us may utter the same cry, if we confess him and claim to belong to him. He lives in us. The old nature which is weak and afflicted with sin, is displaced by a new nature, which is the Christ incarnate within us.

Turn to the fifteen chapter of John's Gospel and read there of the Vine and the Branches. "I am the vine, ye are the branches." There you have another of those marvellous symbols which Jesus knew how to use to explain the deep things of the spiritual life. Our relation to Christ is like the relation of a branch on a vine to the main stalk. Notice the wonderful suggestions which come from that simile. The life in both vine and branch is the same life. Every pulsation of energy in the vine is transmitted to the branches.

(2) The vine is the giver of the life. A branch cannot bear fruit of itself. Except it abide in the vine it is useless, unfruitful, and withers away. Sometimes as you pass along by the beautiful

vineyards which are common in Niagara County New York, you will see a withered branch with its leaves drooping in the summer sun. All the other leaves are stiff and healthy. Go closer and you will see the cause, someone passing has broken the branch away down by the main stalk. The life blood has stopped flowing. Without that connection the leaves are unable to do their part in collecting the materials from the sunny air, nor can the sap reach them. No grapes can swell and ripen there. All will become brown, the seedling grapes will dry away and next fall when the trimming is done, that branch will have to be lopped off and burned.

Life, health, fruitage all depend on the vine. And the vine depends on the branches in a very vital and interesting way. Without the branches the wine is without expression. The grapes are the fruit of the vine, but also they are borne by the branches. Here are the wonderful things which Christ does in the world, and he does them all through us. Have you ever thought of Christ as dependent upon you? He is, in just the same sense that the vine is dependent on the branches. You are the avenues through which Christ expresses himself to the world. The

world sees Christ through you. The world looks at you. It sees Christ. The world hears your voice, and Christ speaks to it, the world feels your sympathy, and lo, it is Jesus who stands beside them weary and troubled.

Union with Christ

The ultimate secret of HOW God does all these wonderful things for us, rests in the fact of our UNION WITH CHRIST.

We were in Him before the foundation of the world (Eph 1:4); we are said to be in him as we were in Adam (Rom.5:12,21; I Cor 15:22) ; we are in him as the members of a body are in the head as the branches are in the vine,

His life is our life, his death is our death. We are so united with him that when he rose from the dead, we rose also. We are in our measure what he is. We are the sons of God in Him. His righteousness is our righteousness. His exaltation is our exaltation.

This oft taught doctrine of the Bible, gives us the key to understanding all this great mystery. It helps to understand how Christ could bear the guilt of our sin when he died on the cross. He bore it because we were in him. He united himself to us in such a way that when he did anything we did it too. If he satisfied justice and paid the

penalty which was out debt, then we are cleared.

That is neither hard nor impossible to understand. If you had some companion stolen by hostile people and paid a ransom for your friend, that friend would be free of right. It would be no act of mercy that he were delivered up to you. He could walk boldly to his freedom, claiming what you had done for him as his reason. If you pay the debt of another, he is free from the obligation. I have a bill at the store, and my father goes down and pays it. What happens.

They stop sending me notices that I owe the debt. I did not pay it, but I no longer owe, it, because another paid it. That is what God has done for us in Christ.

It is even better than that because Christ wanted to do it. He was not the victim of the righteousness demands of God in the sense that he was the unwilling victim. We often get a wrong inference from that word "victim". The word is right and proper enough, but we must always understand that Jesus chose to come, he elected to suffer no man took his life, he laid it down of himself.

It has been beautifully pointed out by Canon Moberley how the very summit of the glory and uniqueness of Christ's sufferings lies in the fact that it was all voluntary. At any moment he could have drawn back. He never had to take a step that he did not desire to take and will to take. In his death you have the very apex of love portrayed. There God in human form, and surrounded by essential human weaknesses, feeling pain, suffering shame, conscious of all the bodily needs, like rest and food, yet the vehicle of a spirit that was bent on delivering mankind, and a spirit that put human flesh through the last and uttermost pang of suffering vicariously for the relief of countless other men.

at one triumphant draught of love
He drank damnation dry.

JOHN FOUR

Jesus as example of personal Worker

- (1) He sought sinner
- (2) He found a common ground of approach
- (3) He initiated the conversation
- (4) He offered the "gift of God"
- (5) He asserted its power to give satisfaction.
- (6) He pressed for a decision.
- (7) He avoided controversy.
- (8) He brought out the sin.
- (9) He made a personal worker.
- (10) He was himself stimulated by the experience.

FOUR COMMON NAMES FOR THE LORD'S SUPPER

- (1) SACRAMENT Latin: sacramentum (1) a gage of money laid down by parties going to law; (2) an oath; (3) anything done in virtue of an oath; (4) Oath taken by soldiers to be true to their country and general
- (2) EUCHARIST Greek: Eucharistia (1) thankfulness, gratitude (2) giving of thanks, thanksgiving
"Christ our passover is sacrificed"
- (3) COMMUNION
fellowship one with another
- (4) MYSTERY
- (5) ASSEMBLY
- (6) LORD'S SUPPER
Our Host with whom we sup.

BELATED DISCIPLES

Nicodemus and Joseph of Arimathaea

Jo 19:38

- (1) What they could have done for Jesus
- (2) Their belated bravery and generosity
- (3) The call of the Cross.
That which drives men to the open
Not teaching
Not example
"If I be lifted up"

NAAMAN

II Kings 5:1

"But he was a leper"

Description of Naaman.

His leprosy.

His attitude at Jordan.

"He thought"

The little maid and her kindness.

"God is love - and we have seen and do testify that the Father sent the Son to be the Saviour of the world."

I John 4: 8 & 14

"God is a Spirit infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness and truth."

Love includes:-

- (1) Desire for communion
- (2) Complacency
- (3) Benevolence.

Means negatively:

Nothing about God incompatible with Love.
No malignity, malice, coldness, indifference.

Means positively:-

Desire, complacency, benevolence are essential, eternal and infinite.

- (1) universal
- (2) intelligent
- (3) holy
- (4) unfathomable
- (5) sovereign and discriminating
- (6) affluent
- (7) immutable
- (8) manifold

What it begets in us:

Foundation of repentance, faith and obedience
Promotes holiness
Example to our conduct and life
Ground of confidence in universe
Final test of our character

The answer to our fourth question: why does God save us? leads us into the infinite mystery of the very nature, and purpose of God Himself. It is the peril of sin which has called forth our redemption. We have tried to examine somewhat into what that peril is. We have glanced at that to which we are saved: nothing less than our complete righteousness in God's holy sight, and our complete renewal in the inward man. Last week we looked at the mystery of Christ, God's only begotten and well beloved Son coming to earth, and becoming our Saviour. But none of these have given the answer as to why God has done all this.

That answer is found in the words of the text: "God is love". That is why we are saved. The clouds of sin lie dark upon the horizon of men's souls, but the love of God shines brighter. The end is far, but God can achieve it. The price is stupendous, but God is willing and anxious to pay it, and all because of love. "God so loved the world that He gave His only begotten Son, that whosoever should believe on Him should not perish but have eternal life".

In the fourth chapter of this First Epistle of John you may find a kind of philosophy of this love of God. Notice first in the eight verse John states the proposition God is love. Second: the demonstration of that love - "in this was manifested the love of God, because God sent his only begotten Son into the world, that we might live through Him". Third: the measure of that love: "herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins". and finally, fourth, the compulsion of that love: "Beloved, if God so loved us, we ought also to love one another".

We will discuss:-

- (1) The nature of God's love
- (2) The extent of His love
- (3) The compulsion of this love.

THE LOVE OF GOD

The Bible teaches us that "God is a Spirit, infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." This description of God suggests in the first place that we must always see the love of God, which is one attribute of His Infinite Perfection, in its relation to the rest. In other words, to say "God is love" is not the same as to say "Love is God", nor to say that "God is all love", though we must say He is all-loving.

What we mean may readily be understood by reference to the character of a human being. Your esteem of the love of someone you know depends upon the other characteristics of that person. You crave the love of a strong man, a just man, a good man; or the love of a pure woman, a fair-minded woman, more than the love of one not possessing those other qualities. In fact the attribute of love separated from wisdom, power, holiness justice and truth is almost inconceivable. You wives love your husbands, but I ask you, can you separate that love of theirs from those other noble qualities they possess?

Indeed, I venture to think, that probably if asked, you would assert that you loved them because of other qualities besides love. In fact it comes very near to being the fact, that love without these other qualities is hardly love at all. Empty out of love the qualities of wisdom, justice, goodness, power and truth and what is left?

The love of God means first negatively that there is nothing about God which is incompatible with love. There is nothing in God's nature which is not full of love. There is love in His wisdom, love in His power, love in His holiness, love in His justice, Love in His goodness, love in His truth. There is no malignity, no malice, no coldness, no indifference in the nature of God. The Bible teaches that God punishes. Men have reacted against that doctrine, on the ground that a God of love could not punish. That objection comes partly from man's low view of God's attitude of mind in punishing. Man punishes in anger, out of spite and malice. Justice on earth is sometimes nothing more than a cloak to cover ill-will. Parents sometimes discipline their children, and send them off into seclusion, more to be rid of their

presence, than to serve their moral gain. Many of the tantrums of a naughty child are nothing but the reflections of a selfish and undisciplined parent. When you see a mother slapping her child in a public place, just put it down that the wrong one is getting slapped. Some giant ought to come along a giant as much bigger than the mother as she is bigger than the child, and snap her legs together and jerk her into the air, and make her ears tingle, and her empty head rattle. That would be a beautiful sight at which angels would smile.

The other reason why men resent the idea of God being anything else but all love, is due to the low idea of sin which most people have. I remember hearing of the old days in the mining districts of Pennsylvania when men could be seen going along the roads with an open keg of powder tucked under their arms, and the bowl of a lighted pipe upside down over the open mouth of the keg. Anyone who knew anything would get excited to see a thing like that, but those men had become so inured to powder that they had stopped thinking. Ever and again one of them went to glory in a flash of lightening.

Positively the love of God means ever so many things. The love of God is universal. It reaches to every creature, animate and inanimate. The very worms beneath your feet are objects of God's love. God clothes the grass of the field, and provides holes for the foxes, and nests for the birds. God sees the fall of every sparrow. It is intelligent. It is completely and perfectly graded to meet the needs and requirements of every created being. God does not love the sparrow in the way he loves a man. Jesus reminded his hearers of that fact. "If God so clothe the grass of the fields, which to-day is, and to-morrow is cast into the oven, how much more will He clothe you, oh ye of little faith." It is holy love. It is love separated from everything which mars love, or lowers it. There is no ulterior purpose in the love of God. Human love is often colored and rtempered by things which spring out of the sinful nature of man, gain, passion, lust, selfishness are sometimes on earth misnamed love. There are some parents whose love for their children is really nothing more than refined selfishness. Yet while they assert with feeling their love, they follow a policy which is the very opposite of

love. The love of God is unfathomable. The psalmist could not get away from the love of God. He took the wings of the morning and flew to the uttermost parts of the earth. He made his bed in hell, but lo, there too was the love of God. The love of God is sovereign, not the love of an earthly monarch, but the love of the God of the Universe, Lord of lords, King of Kings. God's love is not dictated by expediency, He seeks no favors, has nothing to buy or sell. His love is therefore undeserved, for He owes nothing to any man. Finally it is immutable. It changes not it has flowed on through all time, an endless tide of sweeping majesty.

THE EXTENT OF THE LOVE

Our first suggestion of the love of God comes to us in our creation. "We love Him, because He first loved us". We have the capacity and experience of love. Augustine has left behind him the classic expression which you hear repeated a thousand times. "Thou movest us to delight in Thy praise; for Thou hast made us for Thyself, and our hearts are restless until they rest in Thee".

"Now concerning the collection."

I Cor.xvi 1.

Paul's daring line of thought

Victors through Christ
Sting of death removed
Victory of grave reversed
Eternal beings to live forever.
Stedfast unmoveable
Always abounding in work of Lord
Seeing ever the future
Now concerning the collection.

Temporal and eternal side by side.

Temporal transfigured by eternal.

Every letter of Paul's has this same trait.

Romans 12 : I beseech you therefore
by mercies of God that we present
your bodies a living sacrifice

II Cor 6 We then as workers together
with Him beseech you that ye re-
ceive not the grace of God in vain

Gal.6: Bear ye one another's burdens

Eph Walk worthy of vocation wherewith
ye are called

Col 3 If we then be risen with Christ
seek those things which are above

Heresies of conduct as well as of thought.

They that say Lord Lord and DO NOT
He that loveth not knoweth not God
Heresies of heart as well as of head

A most wonderful testimony to faith of early Christians exemplified in this matter of which Paul is speaking.

A collection was being made among Corinthian Gentile Christians for the benefit of Jewish Christians in Jerusalem.

Jew hated and despised Gentile.

Gentile laughed at and persecuted Jew

Here was a bridging of gap of race, of nation, or language.

Here was a Jew raising money among Greeks.
Here were Greeks sending delegates with gifts to Jews.

Ananias and Sapphira were killed by God for their practice not their profession.

Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassions from him: how dwelleth the love of God in him?

My little children let us not love in word neither in tongue, but in deed and in truth.

III Paul is full of practical wisdom as well as
clear-cut in his convictions.

He suggests the best known method of giving.

(1) Lay-by in store.

(2) Bring in "thy first day of the week"

~~Preparation - Presentation.~~

(3) As God hath prospered him

(4) That there be no gathering when I come

Presentation

Preparation

Correct practice
is sound doctrine.

Apostolic
authority

NOW concerning the collection for
the saints, as I have given order to
the churches of Galatia, even so do ye.
2 Upon the first day of the week let
every one of you lay by him in store,
as God hath prospered him, that there
be no gatherings when I come.
3 And when I come, whomsoever ye
shall approve by your letters, them will
I send to bring your liberality unto Jeru-
salem.
4 And if it be meet that I go also, they
shall go with me.

Proportionate

Performance

(3) As God hath prospered him

(4) *that there be no gathering when I come*

I PREPARATION

Laws of economics are God's laws as well as Ten Commandments.

One of fundamental teachings of Bible is that of the Right of eminent domain which God has over materials things.

"cattle on a thousand hills"

every beast of the forest

all the fowls of the air

wild beasts of the field are mine

If I were hungry I would not ask thee for the world is mine and the fulness thereof Ps 50

Man's dominion a delegated dominion.

O.T. procedure vividly portrayed this

first fruits,

sheaves, firstlings,

children redeemed

seventh year

fifty year jubilee periods

Christ is asserted to have made the world. He moved in it and acted towards it as sovereign.

II PROPORTION

In this Bible principle lies one of the most suggestive economic principles in force in the world.

We often talk about the present day problem of distribution.

All social warfare and all social cures swing around this principle.

Bible sets forth the tithe-paying rule as its proposition.

Never has been abrogated, never improved.
Like laws of health, you don't have to obey it, but it is better if you do.

Points about it:-

- (1) Democratic
 - (2) Flexible.
 - (3) Permanently useful
 - (4) Teaches thrift
 - (5) Tends to create prosperity.
 - (6) Improves your credit
- Symes' illustration.

III PRESENTATION

No known place in Bible where people ever collected money, it was always brought in.

Wilderness at Sinai, people brought their gold trinkets, and materials for tabernacle.

True at the tabernacle and temple, where chests and boxes were placed and filled.

Rule in time of Christ e.g. widow and rich. Offering of Joseph and Mary.

Money changers and traders.

Apostolic rule: people brought their gifts and laid them at disciples feet.

The drive, the canvass and all seem to be result of the war.

Part of the high-pressure methods of some modern business.

Presentation becomes joyful and natural when prefaced by preparation and based upon proportion.

People cannot bring gift if they have not gotten it ready.

They are inclined to refrain when they know it is inadequate and unworthy.

IV PERFORMANCE

"That there be no collecting when I come"

Paul was no money raiser.

Paul had a permanent interest in this
work for the poor Jewish Christians

Acts 24:27 Rom 15:26 Gal 2:10 I Cor 16:1-3
II Cor 8

He used examples: Galatians to spur
Macedonians, Mace. for Cor. Mac & Cor
for Romans.

Proper sort of emulation.

Cause for haste and completion that the
spiritual work may go forward unabarrassed
by reference to it again.

Nothing more stimulating than a budget
raised and done with.

Nothing so annoying as necessity for contin-
ual reference and long drawn out appeal.

GEHAZI

II Kings v 20 - 27

Story of Gehazi

asked for One talent and two suits

rec'd two talents and two suits
4,000 dollars

Naaman brought

10 talents silver
6000 pieces gold
10 suits of clothes

Talent worth 2000 dollars

Piece of gold about ten dollars

Total of 20,000 in silver
60,000 in gold
80,000

(1) The means of grace cannot give grace.

People at a distance were blessed by
Elisha, the man nearest him, was
untouched.

Paralell of Gehazi and Judas.

Our Lord's warning to the scribes:
They shall come from east and west
and sit down with Abraham etc. and
ye shall be cast out.

Danger of Gospel hardness.
People under eaves of church.
People "almost persuaded"
Waiting for a more convenient season.

Our Lord said "publicans and harlots would
enter ahead of some of the scribes.

Fallacy of too much ritual.

Fallacy of dependence upon forms and
ceremonial.
Priestly absolution.
Certain kind of baptism.

Fallacy of dependence upon outward signs.
Family connections,
Education and training.

Two women shall be grinding at the mill.

Two men working in the field.

Jacob and Esau

(2) Gehazi's name means 'valley of ~~xxxxxxxx~~ Vision'

Suggestive of his history.

Privilege means responsibility.

Not the opportunity but the use of it.

Read of the man who put forth and touched
the Ark of God, to steady it.

Read of the two sons of Eli who did wickedly
within the very confines of the taber-
nacle.

Religious history is sadly full of similar
cases.

The great Reformation was principally a
revolt from the Gehazis who had gotten
control of organized church religion.

Every age, every denomination, every Christian
has to fight against the tendency which
Gehazi represents.

(3) The case for Gehazi.

I feel we must play Devil's advocate for a moment.

There is something to be said for this poor fellow.

He lacked the intimate walk with God that was Elisha's.

His life was filled with serving tables. The apostles refused to become pre-occupied with material things.

Every great and effective soul has to fight against it.

Story of Livingstone: when additional obligations came to him, he extended his time for private prayer from one hour to three each day.

Most of us would have felt justified in cutting down the time from one hour to fifteen minutes. Not so a master workman.

Elisha's responsibility

Gehazi's callousness towards Naaman .

Aspect of case seldom thought of.

Naaman had had a great experience.

Anything and everything he had was ready for Elisha. His pitiful request for two mule's burden of earth.

His solicitude about bowing in house of Rimmon.

All marks of a man deeply moved.

He was going away from close contact with Jehovah's worship and Elisha.

As time went on he was going to think through his experience.

Tendency was to be what it always is to depreciate the Divine and exalt the human factors.

How many of us give God credit enough for what we are? Wesley's noble remark about the drunken man seldom repeated.

We credit our 'good sense', our intelligence, our family, our training.

SUPPOSE Naaman had been allowed to make a donation. The day might have come when he would have said: 'Elisha made a pretty good thing out of me'. That is what E. meant when he said to Gehazi : 'is this time for giving etc.

Gehazi really lacked all appreciation of spiritual state of Naaman. He was UNSYMPATHETIC.

Common trait among us modern folks. Would send more to church to-night, make atmosphere more suggestive of conversions. Be readier to welcome a seeker after God.

The subtle power of money and wealth.

The 'love of money is the root of all evil'

Greed and covetousness was the root of
the whole experience.

It made Gehazi:

Callous to spiritual realities

Caused him to lie

To deceive his master

Steal from Naaman

Curse ran beyond individual.

Hurt Elisha.

Hurt Naaman, imagine his reactions
when he discovered Gehazi the ser-
vant of Elisha was a crook.

Effect on cause of Christ when sin breaks
out.

How the taint of graft, the sign of
self-seeking, the downfall of
morals, crushes the cause of
Christ down to the ground.

II KINGS V 20-27

I

name means "Valley of Vision"

- 1 His privilege
- 2 His responsibility
- 3 "Hath a name to live and is dead"
- 4 Two sons of Eli
- 5 Ananias & Sapphira

II

Means of grace do

not give grace

- 1 People far from Elisha were blessed

- 2 Judas suggested

- 3 Gospel hardness

- 4 "Publicans & Harlots"

- 5 Fallacy of ritual and ceremonial - priests - dependence on ceremonial family - "husband's religion in wife's name"

- 6 Two women at mill - two men in field

- 7 Jacob and Esau

V

Case for Gehazi

- 1 Lacked intimate walk with God

- 2 Life filled with serious tables

- 3 Story of D. Livingstone added prayer times

- 4 Spiritual "business"

IV

Greed

- 1 "Love of money root of all evil"

- 2 What it made

- 3 G. do a - live spirituality - b - lie - c - deceive master - d - rob Naaman - e - hurt Elisha's reputation - f - hurt Naaman

- 4 Effect on Gospel of evil deeds of ministers & people

III

Heartlessness

- 1 Mind on low things

- 2 Missed Naaman's side of it

- 3 "Time for giving etc"

- 4 Effect on Naaman afterwards -

a - see mercenary side to Elisha
b - fail to give God credit

c - miss the spiritual lesson

"Piece of gold" = \$10.00

Talent silver = \$1900.00

Naaman brought silver about 80,000 dollars

Gehazi took \$2000.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee?

Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

PRAYER

Incident of Mrs. Seagrave who reported that during the speed trial of her husband, Major Seagrave, who went 231.36 miles per hour at Daytona Fla. in motor "she prayed harder than she ever prayed in her life".

Our sympathy goes out to the wife of an adventurous husband like that. Yet we cannot but feel that granting the necessary conditions her prayers were as valid as anybody's, and that God can take care of a man travelling at that speed as well as a sick man lying still in bed, or of you and me waling sedately along the street.

The circumstances have really nothing to do with prayer. Stonewall Jackson brings that out well when he testified to his attitude of mind on a battle-field.

This item suggests some interesting thoughts on the general subject of PRAYER.

(1) Prayer rests upon our conception of God and Christian prayer grows out of the teaching of the Bible.

We may have a philosophy of prayer, but we pray for ~~xxxxxxxxxxxx~~ two reasons:-

A- Our idea of God makes us pray.

B- Bible suggests prayer to us.

Issue as to validity and usefulness of prayer hinges on the NATURE OF GOD, and the TRUTHFULNESS of the Bible.

Experience on deck of Atlantic liner, with back against radio booth.

A- We had sense of isolation.

B- Radio man had sense of contact.

Several general thoughts about prayer

1- God waiting and anxious to GIVE.

Three kinds of givers: (1) prodded and persuaded; (2) Interested and convinced (3) Eager and looking for chance.

Supply sergeant and a father's giving.

Money unclaimed : heirs sought in Lockport

Scholarship never applied for.

QUEST? Why does not God give anyway?

1- He does in most things.

2- Not His way in all.

3- Wants personal contact.

2- Prayer is greatest force in world.

Point of contact between infinite power
and infinite need.

"Blank checks on book of faith"

Switch to release power.

Earth a battle-ground and prayer turns tide.
Moses' hands uplifted during battle.

Prayers sent up for Peter.

Prayers for Dr. Cobb

Little girl who took her umbrella.

3- Prayer a spiritual necessity

"sin of prayerlessness"

Samuel and Saul

Diver and the air-line

People are resting on our prayers.

Causes also.

Good expression "church advances on knees"

1 Sam 12²³

Luke 12:23-30

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first; and there are first which shall be last.

Faith or Failure

"He that believeth and is baptized shall be saved. he that believeth not shall be damned."

Mk 16:16

Probably never heard a sermon on this text.

Found only two in my collection -

Spring, NY 1854

Whitefield - Eng 1760

Whitefield's name reminded of article on poor audiences etc.

Recall 2 things writer mentioned.

① Missed commanding figure like Whitefield - Spurgeon - Wesley - Brooke -

② never heard sermons on damnation -

Perhaps a connection writer failed to
catch -

These great men represented Xty
as a great issue

Wesley's "great Assize Sermon"
Others the same -

Reminded of Peter's First Xn Sermon -
after which men rushed up saying
"what shall we do?"

Must clearly understand what
this text means -

Gospel is an offer but
not a METRE offer -

Man invited to accept - ought
to do so - there is great blessing
BUT refusing carries its
consequences - too -

Jesus was very plain about this:

Instructions to disciples in preaching
tour (Matt 10:14-25)

14 And whosoever shall not receive you,
nor hear your words, when ye depart out
of that house or city, shake off the dust
of your feet.

15 Verily I say unto you, It shall be
more tolerable for the land of Sodom
and Gomorrah in the day of judgment,
than for that city.

John 3 18-21

18 ¶ He that believeth on him is not
condemned: but he that believeth not is
condemned already, because he hath not
believed in the name of the only begotten
Son of God.

19 And this is the condemnation, that
light is come into the world, and men
loved darkness rather than light, because
their deeds were evil.

20 For every one that doeth evil hateth
the light, neither cometh to the light, lest
his deeds should be reproved.

21 But he that doeth truth cometh to
the light, that his deeds may be made
manifest, that they are wrought in God.

John 12:48

48 He that rejecteth me, and receiveth
not my words, hath one that judgeth him:
the word that I have spoken, the same
shall judge him in the last day.

Parables: -

King's Feast for Son

Ten Virgins

Wicked Husbandmen

Last Judgment

Question of man: Are few saved?

Issue is presented positively

① Doctrine of God as Father -
love - care - sending Son -

② Invitation -
come - learn
come - eat -
come - drink

③ Advantages
my yoke easy -

④ Benefit of doubt allowed
he that is not against
me is with me -

But the issue there none the less -

We accept this issue in other
spheres of life - Are many saved?

① Physical world
160 seeds in pod -
30% unfit -
even worse reports -

② Economic world -
teeming millions almost
starving - India

③ Intellectual world -
ignorance everywhere -

Rejection absolutely unnecessary -
He that believeth

① Includes bad people -
"go in with the sinners"

② Ignorant
Syr. pharisean

③ wayward -
David - Peter -

④ Slender faith
Thomas -

THE BIBLE DOCTRINE OF WOMAN

- (1) The Help meet of Man
- (2) Queen of the Heart and the Home
- (3) Spiritually more discerning than man.
- (4) The main-stay of Christianity

Proofs of (1)

- 1- Equality of numbers
- 2- Physical make-up and other traits
- 3- Personal preference
- 4- Prominence to woman characters in Bible

Proofs of (2)

- 1- Proverbs
- 2- Mother of Samuel
- 3- Ruth and Esther
- 4- Other mothers in Israel

Proofs of (3)

- 1- Pilate's wife
- 2- Jesus' mother.
- 3- Women around Jesus
- 4- Jesus' special consideration for women.

Proofs of (4)

- 1- Apostolic women
- 2- Widows in early church
- 3- Phoebe the deaconess
- 4- Dorcas, etc
- 5- What woman owes to Christ.

GENESIS, 13.

Abram sojourneth in Egypt

they came
were two
erah died

*with a prom-
ise from Ha-
an, which is
driven by a
him, feign his
having taken
led to restore*

to Abram,
entry, and
by father's
shew thee:
great na-
make thy
a blessing:
bless thee,
ee; and in
earth be

LORD had
went with
y and five
out of Ha-

wife, and
their sub-
d, and the
in Haran;
o the land
of Canaan

rough the
i, unto the
aanite was

to Abram,
I give this
i altar un-
to him.

ence unto
eth-el, and
el on the
d there he
LORD, and
LORD.

ing on still

ine in the
into Egypt
amine was

en he was

come near to enter into Egypt, that he
said unto Sarai his wife, Behold now, I
know that thou *art* a fair woman to look
upon:

12 Therefore it shall come to pass,
when the Egyptians shall see thee, that
they shall say, This *is* his wife: and they
will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sis-
ter: that it may be well with me for thy
sake; and my soul shall live because of
thee.

14 ¶ And it came to pass, that, when
Abram was come into Egypt, the Eryp-
tians beheld the woman that she *was*
very fair.

15 The princes also of Pharaoh saw
her, and commended her before Pha-
raoh: and the woman was taken into
Pharaoh's house.

16 And he entreated Abram well for
her sake: and he had sheep, and oxen,
and he asses, and menservants, and maid-
servants, and she asses, and camels.

17 And the LORD plagued Pharaoh and
his house with great plagues, because of
Sarai, Abram's wife.

18 And Pharaoh called Abram, and
said, What *is* this *that* thou hast done
unto me? why didst thou not tell me
that she *was* thy wife?

19 Why saidst thou, She *is* my sister?
so I might have taken her to me to wife:
now therefore behold thy wife, take *her*,
and go thy way.

20 And Pharaoh commanded *his* men
concerning him: and they sent him away,
and his wife, and all that he had.

CHAPTER 13.

¹ Abram and Lot return out of Egypt. ⁷ By dis-
agreement they part asunder. ¹⁰ Lot goeth to
wicked Sodom. ¹⁴ God reneweth the promise to
Abram. ¹⁸ He removeth to Hebron, and there
buildeth an altar.

AND Abram went up out of Egypt,
he, and his wife, and all that he
had, and Lot with him, into the south.

2 And Abram *was* very rich in cattle,
in silver, and in gold.

3 And he went on his journeys from
the south even to Beth-el, unto the place
where his tent had been at the beginning,
between Beth-el and Hai;

4 Unto the place of the altar, which he
had made there at the first: and there
Abram called on the name of the LORD.

5 ¶ And Lot also, which went with

"Lot pitched his tent toward Sodom"

"A man is tempted by his own lust, being drawn away and enticed. Then the lust when it hath conceived bringeth forth sin: and sin when it is fullgrown bringeth forth death."

Jan 1:14-15

Study of Lot involves those fine points which after all are the essential things in life and character. Like all of us he was a mixture.

Lot was a good man in the sense that the apostle could write of him, that his heart was vexed at the conversation of the people of Sodom.

Lot was a drifter, but every drifter is borne along by some current.

Tendencies in life move slowly. They are trying to measure the erosion of Niagara Falls. They have made maps spread over years, they have to make elaborate instruments and the most careful computations to show the drift. So in a life.

The only way we can get at the secret of this man's life is to take a cut every now and then. I saw a picture of a machine which goes along our N.J. state highways and lifts a core of cement out every here and there to see what it is like.

So to-night we will draw out some samples of Lot's character and ideas.

- (1) The time of departure from Abram.
Stuck to-gether during poverty, success separated them. How common still!
Often a man and wife are so.
- (2) Gracelessness.
Lot younger should have taken the harder berth.
Abram the benefactor should have had choice.
Lot always had received never learned to give.

Foolish idea some parents have, especially those who themselves have known hard times: I don't want my child to go through what I have experienced. WHY NOT? It made you strong, generous, successful, rich, good. Lot always had a soft time. Record of rich men's sons not flattering.

- (3) Things not principles came first.
Things that are seen struck Lot
Things unseen- appealed to A.

LOT

"Lot pitched his tent toward Sodom."

Genesis 13: 12

TWO STRONGLY CONTRASTED CHARACTERS

The seeming accident of relation brings
out the differences
Both refined and delicate portraits
Both had left Ur of the Chaldees at the call
of God
Both experienced hardships in Canaan.
Both went down into Egypt and became rich.
Abram stayed in the land of Promise
Lot preferred the city of reality.
Their difference is typical:
THE SEEN AND THE UNSEEN
Difference of men in all ages.

THE STORY OF LOT ILLUSTRATES THE FOLLOWING THINGS:

- 1/ The dangers of wealth
- 2/ The temptations of kindness
- 3/ The peril of superficial judgment
- 4/ The drift of low ideals.
- 5/ The uneventful life of the worldly.

1- DANGERS OF WEALTH

- a- troubles started when these men were prosperous.
- b- more grace needed to stand prosperity than adversity.
- c- wealth tends to produce irreligion.
- d- children of rich, or well-to-do.
few rich men's sons die rich.

2- TEMPTATIONS OF KINDNESS.

- a- Abram was a big man, Lot a small one.
- b- Lot was younger, should have stood the rigors of the mountains.
- c- Owed Abram the first choice.

"Good for a man to bear the yoke in his youth"

Lot ought to have said:

Thank you Uncle Abram, you have certainly been kind. But you brought me out of Ur, saved me from the heathen gods of that land. You have looked after me all this time as a father. I am a younger man, and can stand the racket of the rough mountains better than you can. You go down there and enjoy the last days of your life and let me stay up here on the ranch and look out for myself.

But Lot was naively selfish. He looked down on the fruitful land at his feet, watered so evenly that the grass was always fresh and luscious. No looking for pasture. no moving the family about. They could settle down, build themselves a house and he could leave the farming to the hired man, while he joined the country club and the wife played bridge with the folks in Sodom.

3 LOT MADE A SUPERFICIAL JUDGMENT

Mistook the surface for the whole.

He built on the sands instead of the rock.

The things that Lot saw were as he saw them, but there was a side that Lot did not consider.

The trouble with Sodom was MORAL. "They were sinners before the Lord exceedingly" That means that their sins were blatant, and unblushing. Sodom has become a term for the most awful sin, disgusting unnatural. All through Bible Sodom is used as a symbol. Jesus talks about it, two thousand years after it was destroyed. Abram had once before decided to stay away from the plain. Interesting to remember. He was concerned with the Divine Promises. "From the hills come strength" Mountaineers in war never had had the contagious diseases.

People to-day are as superficial as Lot.

Few men ask about the moral and spiritual consequences of their business.

Remember a woman who told me her boy carried papers Sunday morning and so could never come to Sunday School. She could not see beyond the twenty five

What is the profit if you gain the whole world and lose your own soul? That is a fair business question.

Business men have to answer that.

Women in society have to think about that in connection with their children. Home atmosphere has to take that into account.

4- DRIFT OF LOW IDEALS

Lot pitched towards Sodom
Next we hear of him he IS IN SODOM.

a- Uncle Abram was the influence for good and he was left behind. What a difference it makes. How many of us depend on some good soul to keep us going in the right way.

Some sons when their Father dies stop all their religious habits.
More often when the mother goes.

b- Alcaza felt interest in the way the Lots got into Sodom to live. Imagine it was this way.

First they lived in a country place outside.

Everybody came out to call, and the Lots were flattered.

Cards were sent them for the club.

Lot was asked to join the Boosters that met in the big hotel in Sodom.

Pretty soon the friends began to tell them "they simply must move into town"

Lot and his wife got many a jolt as they saw what was going on, but they supposed "that when in Rome you must do as the Romans", that after all the Sodomites were so kindly, and then you know, no one has a right to set themselves up, of course Mrs. Loy told Uncle Abram once when he dropped down to see how things were going, I would not do those things myself. To be sure I find my children are getting into some of the things, but What can you do, Uncle Abram? You cant keep them away from their friends'

c- No one ever drifted into heaven, but
plenty drift into hell.
The spiritual aristocracy changes like
the British aristocracy, the top
crust goes down and the lower order
comes up and takes its place.
The worst failures to-day in America
is among the upper coterie of what we
like to call our best people.

5- THE UNEVENTFUL LIFE OF THE WORLDLY

Abram's experiences are written up
by the Lord, but nothing much is said of
Lot.

I suppose the social page of the Sodom Daily
Asbestos gave them a puff now and then.

Difference between a life of Promise and a
life of HAVING.

Life with God the greatest Adventure.
Discipleship with Christ the supreme
expedition of the soul.

JOHN TWO

- (1) Jesus at a wedding
- (2) Question of the wine
- (3) Answer to Mary
- (4) Deeper knowledge of servants
- (5) Revelation of character

Endowed man vs. veiled Deity

Key to all problems

Miracles

Authority

Sacrifice

THE FOUR-FOLD ACCOUNT OF THE ENTRY
INTO JERUSALEM

From: Matthew xxi, Mark xi, Luke xix and John xii

On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem took branches of palm trees and went forth to meet him.

And when they drew nigh unto Jerusalem and were come to Bethphage and Bethany, at the Mount of Olives, Jesus sendeth two of his disciples and saith to them: Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied whereon never man sat: loose him and bring him. And if any man say unto you, ~~xxxxxx~~ why do ye this? say ye that the Lord hath need of him, and straightway he will send him hither. And they went their way and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood by there said unto them. What do ye, loosing the colt? And they said unto them as Jesus had commanded, and they let them go. And they brought the colt to Jesus and

cast their garments on him; and ~~xxx~~ he sat upon him.

All this was done that it might be fulfilled which was spoken by the prophet saying:

Tell ye the daughter of Sion,
Behold your King cometh unto thee,
meek and sitting upon an ass,
and a colt the foal of an ass.

And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way. And the multitudes that went before and that followed cried, saying:

Hosanna to the Son of David.
Blessed is he that cometh in
name of the Lord.
Hosanna in the highest.
Peace in heaven and glory in the
highest.
Blessed is the king of Israel that
cometh in the name of the Lord
Blessed be the kingdom of our father
David.

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The people therefore that was with him when he called Lazarus out of his grave and raised him from the dead, bare record.

For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves:

Perceive ye how ye prevail nothing
Behold the world is gone after him.

And some of the Pharisee from among the multitude said unto him

Master rebuke thy disciples.

And he answered and said unto them.

I tell you that if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city and wept over it saying

If thou hadst known even thou at least in this thy day, the things which belong to thy peace!
But now are they hid from thine eyes.
For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave ~~xxxxxx~~ one stone upon another: because thou knowest not the time of thy visitation.

And when he was come into Jerusalem, all the city was moved saying

Who is this?

And the multitude said:

This is Jesus the prophet of Nazareth of Galilee.

And the blind and the lame came unto him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying

Hosanna to the Son of David

they were sore displeased, and said unto him

Hearest thou what these say?

And Jesus said unto them.

Yea, have ye never read,
Out of the mouths of babes and
sucklings thou hast perfected praise?

And now the even was come and he had looked around about upon all things, he left them and went out of the city into Bethany and he lodged there.

+ Jesus went into the
temple of God + cast out
all them that sold & bought
in the temple + overthrew
the tables of the money changers
& the seats of them that sold doves
& said unto them. It is written
My house shall be called the
house of prayer but ye have
made it a den of thieves

SOFT PAW CRUEL CLAW

BO

"O Jerusalem, Jerusalem, which killest
the prophets and stonest them that are sent
unto thee; how often would I have gathered
thy children together, as a hen doth gather
her brood under her wings, and ye would not!"

Luke xiii 34

Suggestion from radio of inauguration.

Seek the mind of four groups in this
dramatic pageant.

- (1) Peasant pilgrims
- (2) Jewish hierarchy
- (3) The disciples
- (4) Our Lord

Our Lord's tears
Celebration vs. Crisis
Acclaim vs. Acceptance
Admiration vs. Obedience

"Jerusalem, O Jerusalem!"

Luke xiii 34

Outline

Introduction:-

A unique feature about the radio broadcast of the Presidential Inauguration at Washington.

Listeners were enabled to have more than those actually present.

We could be in several places and always at a point of vantage.

The Senate chamber, the Portico, in the air, at the White House, we listened with the President to the program from his Alma Mater at Palo Alto, California, watch the procession from a choice seat.

A similar opportunity is afforded us for the Entry of Jesus into Jerusalem.

Examination of the record as found in all the Four Gospels reveals something very similar to the procedure at Washington.

For example while Matthew and Mark relate the entry from the point of view of the party with Jesus, John seems to associate himself more with the crowd that went out to meet the Lord.

You are moved from place to place, Bethany, the cross-roads where the colt was tied, the curve of the hill and the level spot at which the view of the city suddenly bursts upon the traveller, the streets, the temple area.

You hear the conversation of the principal actors, the rustle of the palm branches, the cries of the crowd of pilgrims, the mumbled comments of the scribes and Pharisees, the shouts of the boys running under the passageways of the Temple.

It is all as vivid as the recital of the great event at Washington. One cannot almost feel that he hears the difference in speech between the peasant troops from up-country and the urban accent of the city people.

Besides all this, there are the solemn, moving sentences of the Lord, and there on the crest of the Mount of Olives, at the turn of the road, the microphone picks up the sobs of the Son of Man.

Study of this Incident

The story itself is perfectly familiar.
Have already picked up the threads
enough to refresh your recollections.

Idea of these various announcers, suggests
the idea of approaching this first
Palm Sunday from the angles of four
different parties in that dramatic
scene.

I want you to take your places with me
beside four groups in succession.
We will station ourselves, as it were,
(1) among the peasant pilgrims, who
made up the mass of the crowd that
day; (2) then we will turn to the
officials, the scribes, priests,
Pharisees and so on; (3) then we will
stand beside the disciples for a brief
period and finally, go (4) to the Lord.

Imagine, ~~xxxxxxxx~~ yourselves then

(1) AMONG THE PEASANT PILGRIMS

-1- Historians tells us that
2 to 3 million gathered every
year.

Full of tremendous enthusiasm.

Fact that they often came
hundreds of miles proves it.
Jerusalem to them was the mecca
of the heart. It represented
everything that stirred them.

They came in parties, sang as
they walked, shouted and paid
they dues.

Large proportion were from up
Galilee way.

There national patriotism glowed
Place for revolutions.

He was religiously a Fundamental-
ist and politically a Klans-
man.

-2- Characteristics

Zealous for old Faith
Loyal to the Temple
Hated Roman domination.
Scorned the wealth and pomp of
the classes.
Ready to rise up and overthrow
the oppressor.

-3- Jesus much among these people.

Came from Nazareth.
Taught and healed in their streets
Was a familiar figure to them.

-4- Attitude of these well summed up in
their cry:

"This is Jesus the Prophet
of Nazareth in Galilee"

when citizens of Jerusalem
asked what it was all about.

-5- It has been pointed out that this
crowd was not the mob that put
Jesus to death.

In the City these peasants dropped
into the background, dashed by
the fact that they were country-
men, inarticulate before the well-
oiled machinery of urban affairs.

As a force they were not of much
account, like the Farmers who
marched on Kansas City last June,
in the fields they looked very
inspiring, but in the city streets
they became only amusing.

There seems to be an unbridgeable
chasm between the city man and the
country man in all nations and all
ages.

-6- These Galileans had been known to
get into riots and "their blood
was mingled with their sacrifices"

-7- They saw in this demonstration the
chance for vindication.
They were thinking of Jesus as a
tool of their vengeance.

(2) AMONG THE JEWISH HIERARCHY

This includes the priests and scribes, Pharisees and Sadducees and the Jerusalem population who were spiritually in alliance with them.

- 1- Fear was the first feeling.
Things were very unstable.
Caiaphas voiced the sentiment of all when he said: The Romans may come and take away our nation. It is better that one die than that the nation perish.
That was patriotism of a narrow sort, which saw like Louis of France "after us the deluge".

Orders had gone out as John records, seeking information about Jesus, anyone knowing where he was, to cause his arrest.

Jesus meant to them upheaval. They wanted quietness and prosperity.

- 2- Official Judaism was against Jesus for
 - a- Messianic claims
 - b- Association with publicans
 - c- Neglect of traditional precepts
 - d- Treason against Rome
 - e- Prophecy about Temple
- 3- These people were thinking of Jesus as a threat against their power and place.

(3) AMONG THE DISCIPLES

Somewhat harder to get their point of view.

We see them going about, but no word of theirs has come down to us.

But there are expressions which give an insight into their minds.

- 1- The controversy on way to Jerusalem.

Which should be first.

Reveals a mind much like that of the peasant pilgrims.

- 2- Appeal of Mother of James and John

Shows how one astute woman proposed to insure success for her boys.

- 3- Comment of two on road to Emmaus.

"We hoped that it had been he who would have restored the kingdom to Israel"

We might add their question to Jesus:

"Master wilt thou at this time restore the kingdom to Israel"

- 4- John remarks very bluntly that the disciples

did not know exactly what it all did mean, not until afterwards.

- 5- There is Peter's assertion that he will

help fight their way to victory and that he will defend his Master with his life.

(4) JESUS CRIED WHEN HE SAW THE CITY

Word used is stronger than one used when
he stood beside grave of Lazarus.
There are many things sadder than death.
Jesus was able to help Lazarus, here he
was powerless.

Everything looked like a welcome, but it
was really the signal of rejection.
Our Lord never judged by appearances, He
judged by righteous judgments.

It was a day of rejoicing
Success seemed to perch on his banner
Hopes of followers were high
Bitterness was suppressed
Popular heart touched
Kingdom of heaven at the gates
Yet JESUS CRIED.

xxx

The CONTRAST between the seeming and the real

A- Celebration VS. Crisis

Col.House relates his interview with
the Kaiser at the famous Schrippenfest.
That conversation was a crisis. Outwardly
it looked like a gala day, inwardly it
was the death nell of the German Empire.

Every festival season is a challenge.
The world is convulsed every year at
Christmas and Easter. Paroxysm of piety
sweeps over multitudes. What does it amount
to?

Every opportunity is a crisis. Will the
crowds who throng our places of worship
this week become the crucifiers of this
Jesus?

B- Acclaim VS. Acceptance

Not every one that says: "Lord, Lord"
Multitudes live beside Christ.
He heals in their streets.
But has he healed them, has he taught them?

Jesus knows that the coming days are to
reveal the truth.

Where are the peasant bands that cheer
him now?

Where are the thousands that he fed?

Where is the blind man he made to see?

Where is the widow whose son was raised?

Where are the lepers who met him at
the gate?

Who will rush forward to carry his
cross? A stranger will be drafted.

Legend of the Christians on the ice.

Legend of the Gaul who said: "would I
had been there."

Here is Peter rushing about, yonder
he sits by the fire.

C- Admiration VS. Obedience

"if thou hadst known even thou at
least in this thy day the things
which belong to thy peace."

"if ye love me keep my commandments"

Multitudes beheld the Lord but
"they loved darkness"

That was their time of visitation.

"the acceptable time"

There is a time when everything is
ripe for your acceptance of Jesus

This day may be the time.

Crowds enjoy the means of grace who
never make use of them.

Times change, sickness comes,
death cuts off all chance,

Material conditions are altered.

Roman army stands before the city.

Temple is a pile of burned rubbish

Priests minister no more.

Calvary remains.

Look at Christian America

Never so prosperous, never so easy to
join with Christ.

Christ enters this city to-day.

How will you treat Him?

Studdert-Kennedy says

When Jesus came to Golgotha they hanged him on a tree
They drove great nails through hands and feet and made
a Calvary.
They crowned him with a crown of thorns red were his
wounds and deep,
For those were crude and cruel days and human flesh
was cheap.

When Jesus came to Birmingham they simply passed him
by
They never ~~hant~~ a hair of him they only let him die
For men had grown more tender and they would not give
him pain,
They only just passed down the street and left him in
the rain.
Still Jesus ~~crued~~" forgive them for they know not
what they do
And still it rained and winter rain that drenched him
through and through
The crowds went home and left the streets without
a soul to see
And Jesus crouched against the wall and cried for
Calvary.

Mark xi

12 ¶ And on the morrow, when they were come from Bethany, he was hungry :

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves ; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have aught against any ; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

NOTHING BUT LEAVES

Much learned dust has been raised over this incident of Passion Week. Much of it seems to obscure rather than clarify the teaching.

No item of the Gospel story is trivial and the incidental is often tremendously revealing, just as it is in life.

One simple fact needs to be known and the plain, all too plain, message of this short passage lies in our hand.

The Palestinian fig-tree bears its fruit either before its leaves appear or contemporaneously with its leaves. In other words, leaves on a fig-tree mean to the native the presence of fruit. A fig-tree with no leaves may have fruit, a tree with leaves must have fruit.

We are told, that "the time of figs" was not come. This explains the occasion for the whole incident. Jesus and his disciples making their way into the city, observed the leaves on this tree, and turned their steps toward it expecting figs. Reaching the tree, the Lord found "leaves only".

He condemned it to death, and it withered away. There is no petulance about it, the tree wasn't a person or even an animate thing. Blasting its life has no more moral quality than rubbing the grains of corn as the Master walks through the fields.

To his disciples and to us the fig-tree is both a miracle (have faith in God), and a parable, (the price of fruitlessness).

The point of the incident is this:

The danger of having leaves and no fruit.

(1) Can we mark characters that have leaves but no fruit?

A- Those who follow the SIGN and know nothing of the SUBSTANCE.

Formalists in religion.
Object to calling them hypocrits.
They are as badly deceived as anybody.
Outward trappings of religion without
its inward realities.
With them "nothing is gold, but everything
is gilt"

B- People who have OPINIONS but not FAITH.
Zealots for opinions.
Take up all the current names in religious controversy.
Tag themselves with descriptions.
It has been well said: that the Devil
knows how to dupe the orthodox as
well as the heretics.
Stopping short of vital union with
Christ, and actual faith in Him, the
rest is a snare and delusion.

C- TALK without FEELING
Mr. Takkative in "Pilgrim's Progress"
The religiously garrulous.
Do you sometimes get tired of "very religious people"? I DO.

D- People who have REGRETS but no REPENTENCE
Too much emotional response.
Had a woman in my congregation in Lockport who used to say every Sunday:
"You made me feel so sinful".
She loved it.

E- RESOLVES without ACTION.
Hearers and feelers but not DOERS
Can reverse the intention of Lady
Macbeth and say ~~that~~ to
some:

"art thou afeard
to be the same in thine own act and valour
as thou art in desire? Wouldst thou have that
Which thou esteem'st the ornament of life
And live a coward in thine own esteem,
Letting 'I dare not' wait upon 'would'

- (2) Further truth that is important to recall.
Suggested by this same fig-tree.
FRUIT comes before LEAVES.

A- Regeneration precedes CALL and CONVERSION.
Redemption goes before that.
New birth ahead of the new life.

B- If ye bear much fruit - SO shall ye
be my disciples.
A soldier is called to the colors, then
he is examined, then enrolled and then
given the uniform.
Too many modern churches follow the
opposite policy.
They hang the uniform on a man, in the
hope that perhaps he may become a good
soldier in time.
He has not sworn allegiance to the cause,
it is not known that he is fit to be
a soldier, but to fill the ranks we
drag him in, to be a burden and a
liability forever after.

C- There was a time when church audiences
were often twice the number of the church
list of membership, now the opposite is
a generous estimate.
What we want is living Christian people
converted and bringing forth the fruits
of the Spirit. Getting them connected
with churches is a very secondary matter.
These drives on the sluggish church member
are mostly nothing more than an exchange
of dead wood over the back fence from
one congregation to another.

D- The modern church needs something like
Gideon's water-test before it can go
out and win victories for God.

(3) Leaf-bearers are a danger and a disappointment^p

A- The Lord is disappointed.

Jesus is hungry for fruitage.

Possibly you never thought of that.

"Ye are saved - unto good works"

Here is a world to be saved.

Physical, material, social, political,

I believe Christ measures everything by

what remains to be done.

B- The world is disappointed.

I am amazed and chagrined again and again
to find the world taking my Lord more
seriously than I do.

When a church grows worldly, and puts the
wrong things first, or tries to stoop to
unworthy methods, and steal Pyrrhic
victories which are really defeats, the
worldly are the first to sense it.

Straight-forward, down-right, forth-right
and unequivocal Gospel is always respected,
always effective in the long run, and
generally popular in the good sense of the
word, namely that "common people hear it
gladly".

THE FOURTH DAY OF PASSION WEEK

Events recorded:-

- 1- Christ's authority questioned
Parable of the two sons.
- 2- Parable of the wicked husbandmen
- 3- Parable of the marriage of the King's Son
- 4- Question of Pharisees concerning Tribute
- 5- Question of Sadducees concerning Resurrection
- 6- Question of lawyer: Great Commandment
- 7- How is Christ the Son of David?
- 8- Warnings against evil example of Scribes and Pharisees.
- 9- Woes against S and P. Lamentations over Jer.
- 10- The widow's mite
- 11- Greeks desire to see Jesus
- 12- Reflections on unbelief of Jews
- 13- Jesus leaves Temple, foretells destruction
- 14- Mount of Olives' discourses

Destruction of Temple (see above)
Signs of Christ's coming
Final Judgment: watchfulness.

Ten Virgins
Five Talents
Scenes from the Last Judgment

- 15- Supper at Bethany, rulers conspire, Judas agrees to betray Jesus.

Morning

Walk in from Bethany
(observe the withered fig-tree)

Scenes in the Temple precincts.

The interviews:-

With chief priests

concerning authority
matter of John Baptist
parable of two sons
parable of wicked husbandmen
parable of marriage of king's son

With Pharisees

tribute money

With Sadducees

matter of Resurrection

With scribes

the great commandment

Jesus' question

How is Christ the Son of David?

The warnings to the people:-

Example of Scribes and Pharisees

Warnings to Scribes and Pharisees

Interval of Rest

The widow and her offering

Certain Greeks desire to see Jesus

Reflections on unbelief of Jews

Jesus leaves the Temple

Is shown around the points of vantage.

Goes to

Goes to the Mount of Olives

Discourses with his disciples

Destruction of Temple

Signs of His Coming

Final Judgment depicted

Parables:

Careless servants
Ten Virgins
Five talents

Back to Bethany
Supper with his friends
Conspiracy of rulers in Jerusalem
Arrangement made with Judas.

Dean Farrar's Description of Temple

"They stopped to cast upon it one last lingering gaze, and one of them was eager to call His attention to its goodly stones and splendid offerings - those nine gates overlaid with gold and silver, and the one of solid Corinthian brass yet more precious; those graceful and towering porches; those bevelled blocks of marble forty cubits long and ten cubits high, testifying to the toil and munificence of so many generations; those double cloisters and stately pillars; that lavish adornment of sculpture and arabesque; those alternate blocks of red and white marble, recalling the crest and hollow of the sea-waves; those vast clusters of golden grapes, each cluster as large as a man, which twined their splendid luxuriance over the golden doors. They would have him gaze with them on the rising terraces of courts - the Court of the Gentiles, with its monolithic columns and rich mosaic; above this the flight of fourteen steps which led up to the Court of the Priests; then, once more, the twelve steps which led to the final platform crowned by the actual Holy of Holies, which the Rabbis fondly compared for its shape to a crouching lion, and which with its marble whiteness and gilded roofs looked like a glorious mountain whose snowy summit was gilded by the sun.

THE SHATTERED GRAVE

"Christ hath abolished death and brought life and immortality to light through the Gospel."

II Timothy 1. 10.

Exposition of the
Fifteenth Chapter of First Corinthians

This chapter is from one of the very earliest writings of the Christian church. Paul's First Epistle to Corinth was written between 50 and 57 A.D. The earlier date, by the way is chosen by so liberal a scholar as Harnack. It was written just twenty years after Paul's conversion, and but three or four years after the Council of Jerusalem, described in the fifteenth chapter of Acts. The authenticity, authorship, place of writing, (Ephesus) and integrity are unquestioned by any serious scholars regardless of their doctrinal prejudices and pre-posessions.

Greenleaf, the great authority on evidence says the Resurrection of Christ is the best authenticated event in all human history. This chapter is one of the chief pieces of evidence therefor

The first thing to observe is the absolutely lucid and circumstantial narrative with which Paul takes up the matter of the Resurrection. This fifteenth chapter is the only doctrinal portion in the whole epistle. It sprang not from any special ^{doubt about Christ's Resurrection} ~~doctrinal trouble in Corinth~~ but rather

from a question raised about the future resurrection of believers.

I want to try to lay before you this morning in the simplest possible way the four great points in this supreme chapter. Each one has to do directly with the Resurrection.

Paul develops four propositions, viz.-

- 1) The Fact of the Resurrection
- 2) The Meaning of the Resurrection.
- 3) The Promise in Christ's Resurrection.
- 4) The Joy to be drawn from that Resurrection

The Fact

1-11

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures;

5 And that he was seen of Cephas, then of the twelve;

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.
8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

Christianity based on facts
Historically nonexistent without Resurrection

Paul's points:-

- 1- wrote what he preached
- 2- what they received -
- 3- Came from original apostle
- 4- named witnesses
- 5- Paul's own personal testimony

THE FACT OF THE RESURRECTION

Christianity is a religion based on facts.

However much more it may be besides the facts, it is nothing without them. Among all the facts the fact of the Resurrection stands first. The other facts are important. In their place and order each one is essential, but the Resurrection is first. There might be Christianity and the Christian Gospel without this or that other fact. It is possible, conceivable, but it is inconceivable that there should be either Christianity or the Gospel without the Resurrection.

Historically there was neither preaching of the Gospel until the Resurrection, nor any attempt whatsoever to tell of the life and work of Jesus. With the burial of the body of Christ everything connected with Him stopped short, and would never have started again had it not been for Easter Day the Risen Lord and the Empty Tomb.

Paul, the Apostle, is dead right in asserting first of all the fact of the Resurrection. With striking lucidity and compression, he announces the proof for the Fact that Christ rose.

He makes five distinct statements. First he reminds his readers that what ~~xxxx~~ he is writing them is precisely what he preached to them two years or so before. This, by the way, brings us back to within twenty years of the actual event. That is about the time distance which ~~xxxxxx~~ separates us from the sinking of the Titanic.

Second, Paul claims that his account of the Resurrection and other facts about Jesus was the record which he was told by the original apostles, Peter, James, John and the rest. So it is no invention of his. Third he reminds them that they and all Christians had consistently received and believed this fact. Indeed, it is interesting to observe, the fact of Christ's Resurrection is not called in question at all. The only matter under discussion at Corinth was the matter of the resurrection of believers.

Fourth, ~~Rxxxxxxxxxxxxx~~ Paul names the witnesses and the times when the Risen Lord appeared. Of all the persons named the greater part were alive when Paul wrote in the middle fifties of the first century A.D.

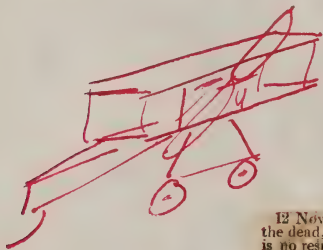
Fifth, Paul adds the special item of his own personal testimony. Not only is his doctrine the official teaching of the apostles, but it is not alone the official teaching. It is his own personal experience. This point clinches the nail on the other side of the board. Paul's own conversion was based upon the appearance of Jesus to him as he went towards Damascus. Upon the conviction that Jesus of Nazareth, whom he had known and whose cause and followers he had persecuted, was actually alive and reigning the triumphant Son of God, is based the reason for Paul the Apostle.

It is hard to imagine a more sober, coherent well reasoned statement of the case for the Resurrection.

The Meaning

12-34

Vain attempt to separate the
Easter Faith from the Easter Message.



12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only, we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.

Apistles liars
Faith nonsense
No redemption
Dead have perished

Positive points: -

- 1 - Supernaturalism
- 2 - Redemption
- 3 - Faith
- 4 - Dead
- 5 - Our Resurrection
- 6 - Our struggles

THE MEANING OF THE RESURRECTION

Not only is the fact essential, but its meaning is also crucial to Christianity. In a classic passage of Scripture Paul lays out the pros and cons of the question. "If Christ be not risen" and "if Christ be risen". ^{vs.} With masterly decision he presents the issues. Deny it, reject it, forget it, and away goes your Gospel. Without it the preaching of the apostles becomes a lie, they are false witnesses, asserting something which is not so. No amount of spiritual good, no amount of "religious value" can ~~be~~ justify a lie. And, as a matter of fact, there is no "religious value" gleaned from a fairy story. Jason's pursuit of the golden fleece, Perseus' conquest of the dragon Medusa, the golden apples of the Hesperides exercise no force on human minds, and never did. "If Christ be not risen your faith is vain" and what is more poignant, "ye are yet in your sins". And on top of that even, "the dead is Christ are perished". Christianity makes no sense without the Resurrection.

Further, it offers no help. On this ~~we~~ rest our faith and offer it as the seal of our redempt-

ion. Unless Christ rose from the dead, as He promised, there is no authenticating proof of our Redemption through the blood of His Cross. He set out on the long journey through death to bring back victory. Shall we acclaim him as successful, or shall we think of him as we think of those lost aviators who started out over the cold gray sea, for Europe, of whom we have had no word, whose friends and loved ones still mourn, whom we hoped would reach their goal, but who disappeared in the vast depths of the rolling seas. Only birds of the air know where they fell. Not even the wreckage of their planes remain to guide ~~the~~ searcher to the spot where they make their watery grave.

The Resurrection is our only contact with our own beloved dead. Christ is the first sheaf of might harvest, or else all our dead are lost to us forever. It is a great mistake to confuse the vague human belief in immortality with the Christian doctrine of the Resurrection. Christ does not offer us merely a misty continuation in the realms of ghosts and spectres. He offers us personality, individuality, recognition, fellowship, reality, or "we are of all men most miserable".

The Resurrection means, again, that the struggles of this life are worth while. "Why, says Paul, should I fight with ~~xxxxxx~~ beasts at Ephesus, if the dead rise not?" Why indeed. Better follow the Epicurean who says "let us eat drink and be merry, for to-morrow we die" The only intelligible reason for Christian self-control, self-sacrifice, service, spiritual warfare and hard work is the Resurrection and the life beyond. I know some of us enjoy these splendid things here and now. We talk about goodness and these other things for their own sakes. But it is hard to argue for them very effectively against the worldling, unless you argue from the point of view of an endless and can lay tribute upon eternity.

The Promise: Resurrection of Body

35-50

Paul uses nature - seed
Resurrection - Lazarus
Transmigration -
Translations - Elijah
Resurrection -

Argument from
Nature

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

46 Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Franklin's epitaph -

THE RESURRECTION OF CHRIST HAS A PROMISE :

THE RESURRECTION OF THE BODY

It is important to get it clearly in mind that Christianity has a distinctive teaching in this matter. Christianity does not teach simply the immortality of the soul. Paganism believed that. A disembodied spirit is not a complete being. We are human beings and we are to be in all eternity. Note correctly the word we use RESURRECTION. The word is not REANIMATION which is resuscitation, or bringing back to human life in the body of this life. The word is not TRANSMIGRATION or the passing of the soul into another body or form. The word is not SURVIVAL or the remainⁱⁿing of something after death has destroyed the part. It is RESURRECTION. It is not TRANSLATION, which is the carrying over of this body into the future life. Lazarus was REANIMATED, Elisha was TRANSLATED, Christ was RESURRECTED.

There is a vital, albeit mysterious, personal experience which awaits each one of us. You and, I, my friends, are going to LIVE AGAIN. That loved one we laid away IS GOING TO LIVE AGAIN.

Benjamin Franklin caught the idea when he prepared an epitaph for his own grave:-

"Like the cover of an old book,
Its contents torn out,
And stripped of its lettering and gilding,
Lies here, food for worms,
But the work shall not be lost,
For it will (as we believe) appear once more,
In a new and more elegant edition,
Revised and corrected by the Author."

Objection answered

It is a common modern comment that "we cannot believe in the resurrection of the body". The reason generally assigned is our great familiarity with nature and natural law and process.

It is a curious reason, because Paul in setting forth the doctrine of the RESURRECTION OF THE BODY draws his principal argument from NATURE.

Nothing can be better, therefore, than to closely examine Paul's reasoning and accurately read JUST WHAT HE SAYS.

Carefully follow Paul's words
He cites the seed sown in the ground. He says:

"you sow not that body that shall be"

"God giveth it a body, and to every seed his own body"

"Speaking of our own bodies he says, further:-

"It is sown a NATURAL BODY it is raised a SPIRITUAL BODY. "

NOTE THOSE WORDS:- "SPIRITUAL" & "BODY"

You realize, I think, that Paul does not assert that the MATERIAL PARTICLES of our bodies are to go on with us into eternity. We will have a BODY, it will be THIS BODY, but it will be composed of

spiritual substance, if I can use such a term.

As a matter of fact the material particles of your body are very incidental even during this life. YOU DO NOT EVEN RETAIN THE PARTICULAR PARTICLES OF YOUR BODY THROUGH ANY CONSIDERABLE PART OF YOUR EARTHLY LIFE.

*Number of
bodies we have
in life*

If you are seven years old, you have already had one complete change of material. If you are forty nine, you have had seven bodies already, and if you are seventy you have had TEN BODIES. You say you remain the same. I agree with you. Yes, even the "scars remain". You cut your hand when you were little, as I did, and still the mark shows.

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

"If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?"

Why all this doubt about your resurrection bodies? If God can so easily and often change these material bodies which we have now, how can we question his ability to give us a spiritual body?

Illustration

The Nile has flowed through Egypt for thousands of years, but its waters change every moment. Your friend a missionary, let us say, goes out to India and stays for seven years. He comes back. It is a scientific fact that upon his return he has not one particle of the material in his body that he had when he left. Yet he is the same man, you have written to him, he has answered, you see him come down the gang-plank from the ship, you hear his familiar voice and take up the conversation just where you left off.

Why should it be thought a thing incredible with you, that God should raise the dead? The particles of that body you saw embark for the foreign land are scattered into a thousand places. But the identity, similarity, reality and personality of your missionary friends remains.

You cannot completely understand the change. Well and good, you cannot completely understand the earthly change which goes on continuously. Listen:

"For as we have borne the image of the earthly, WE SHALL ALSO bear the image of the heavenly"

The Joy:

51-58

Death Real
Sting is Sin
Strength is Law
Victory is Christ

51 Behold, I shew you a mystery : We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the ~~dead~~ shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting ? O grave, where is thy victory ?

56 The sting of death is sin ; and the strength of sin is the law.

57 But thanks ~~be~~ to God, which giveth us the victory, through our Lord Jesus Christ,

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

THE JOY OF THE RESURRECTION

Reality of Death
Paul does not deny the reality of death. There has been much ~~modern~~ criticism of the clearly taught relation between sin and death which the Bible and Christianity assert. Its most compressed statement is the classic "the wages of sin is death". We are asked to look about us and see death everywhere. We are asked to behold death in realms where morality does not exist. It is hard, we are told, to think that the death of a tree or a flower, is the penalty for sin.

In answer to all of this we say: the matter of the death of a tree is not pertinent. Whenever death is mentioned in the Bible as connected with sin, it is always the death of human beings, moral beings, with conscience, mind, will and eternal destiny.

Nobody can say whether or not there would be death in the world had there been no sin. If so, it would be merely physical, and physical death is not either terrifying or unpleasant. It is often the surcease of pain, the coming of rest, a thing greatly to be desired.

Death is the opposite from life. When God promised man life He meant more than bare existence, He meant the fulness of life, the happy, holy, immortal existence of the soul and the body. Therefore death means the reverse.

Sting of Death
Paul makes clear his point. "The sting of death is sin". It is never just physical dissolution which stings the dying. It was not that which made Cardinal Woolsey say on his death-bed: "if I had been as faithful to my God, as I have been to my king, He would not foraeake me now". It was the thought of not/physical dissolution which prompted a notable English minister, a contemporary of ours, a man whose name is very familiar to you all to pray earnestly that God might allow him to stand once more in his pulpit to preach the Cross of Christ. No, it was the memory of the incident that happened not long before his death. He was on a missionary commission considering placing certain hymn books out in Mohamédan countries. The specious argument was made by some present at the council, that the work would be ~~more~~ less offensive to followers of Islam if the name of Christ were taken out of the hymns, and also references to his atoning death, in short, the grand particularities of the Christ-

ian Gospel. The reason given, was the spirit of broad humanitarianism. The idea was that Christians should not offend, should not assert the rights of their Lord to the faith and allegiance of men. This distinguished divine gave his consent, the books went out defaced and emasculated, and death approached the bed-side of this servant of the Lord Christ, a man whose ringing utterances had compelled the attention of two continents. In agony of remorse behold he prays for one more chance. But he never had it. He died. I know he died forgiven. I know Christ received him. But the "sting of death is sin".

Law The "strength of sin is the law". My friends it is not going to be the overt acts of life, alone that will bathe your foreheads with the death-dew. Hate has marked you as a murderer though no human tribunal has ever tried you, or ever will. Lust has marked you the adulteror though no human lip can ever speak against you. The shortness of breath, the pain of body, the ebbing tide of physical resource are the least and slightest pangs of death.

Conclusion

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ". Praise God I can preach a Gospel to-day. I do not need to refer you to the sprouting grass and opening flower, though God knows they preach a sermon to every heart. I do not need to balance up for you in some clever way the good and evil of your lives, and try to send you away hoping against hope. I offer you this Easter Day a joy that bears the autograph of God Almighty. It is sealed with the blood of the Only Begotten Son of God, it comes to you borne by the Holy Spirit of Promise. It is a joy that meets your needs, you in the twentieth century, the twentieth century with all its special knowledge and all its peculiar ignorance;

Triumphant Supernaturalism

Accomplished Redemption

Justified Faith

Real eternal life

Life's struggles worth while

Loved ones safe.

(1) ELABORATION OF THE ARGUMENT FOR THE FACT

A- Paul claims that he repeats to his readers what he actually preached to them in person.

That preaching was in the year 51 perhaps a year earlier.

B- Paul claims that what he tells them is what they have consistently accepted.

C- He traces the history of his doctrine, back to the other apostles, and

D- Names the items:- viz.

- i- Christ died for our sins according to the Scriptures.
- ii- That he was buried.
- iii- That he rose the third day.

E- Paul then names his witnesses.

- i- Cephas i.e. Peter the leading apostle besides Paul
- ii- The Twelve
- iii- Appearance to 500, mostly still living.
- iv- James
- v- All the appstles again.
- vi- To Paul himself.

F- Peculiar value of his own testimony.

His conversion from antagonism.

His abundant success in the work

His controversies with other followers of Christ.

His unity with all the Church on the cardinal points of their Faith.

(2) THE MEANING OF THE RESURRECTION

The crucial importance of the Resurrection

A- It is the VALIDATING FACT of the Gospel.

Belief in the Resurrection was the foundation of the Church.

Peter's sermon at Pentacost concerned itself with Jesus "whom God raised up"
Paul preached on Mar's Hill "concerning the Resurrection"

The Resurrection gathered the scattered disciples, fired them with bravery, sent them forth with a message.

"If Christ be not risen, then is our preaching vain and we are false witnesses"

B- It is ANCHOR of faith and the SEAL of our Redemption.

"If Christ be not risen your faith is also vain, YE ARE YET IN YOUR SINS"
Jesus foretold his Resurrection. If it was a mistake, he was deceived, and his authority is broken.

Jesus died to redeem men, but if he failed to rise, He is simply another hero gone the long road to an unsuccessful effort
He is like the aviator lost in the wilds of the ocean, his grave unmarked, his whereabouts unknown, his fate unsettled shrouded in a fog of mystery.

C- It is our only CONTACT with our BELOVED DEAD.

"They that have fallen asleep in Jesus have perished"

Christ is the first sheaf of a great harvest.

If we ever hope to see that believing Parent (baptized for the dead) it must be through the power of the Resurrectio

D- The Resurrection justifies our STRUGGLES

"If after the manner of men I have fought with beasts at Ephesus what advantageth it me IF THE DEAD RISE NOT?"

" Let us eat, drink and be merry"
The only intelligible reason for the Christian life of self-control, self-sacrifice, service, warfare, hard work and hard knocks, is the Resurrection life in eternity.

(3) THE PROMISE OF THE RESURRECTION

The mystery of the Body of our Resurrection.

- A- Paul draws boldly from nature in his argument.
The parable of the seed.
The variety of created things.
Glories that differ but are all glorious.
- B- Material identity not necessary.
"Thou sowest not that body that shall be"
There is an identity of nature and of substance which is not identity of material particles.
Modern mind reacts against the doctrine of the Resurrection of the Body.
Medieval mind used to perplex itself with the problem of the resurrection body of the man eaten by cannibals.
No need for perplexity by either ancient or modern mind.
We find this identity very close to our experience.
Our bodies are renewed every 7 yrs.
Yet we claim to be the same.
A river remains, though its particles flow onward to the sea.
- C- Christ's resurrection body gives us the clew and type.

(4) THE JOY OF THE RESURRECTION

A- Paul does not deny the reality of death.
"The dead shall be raised"
The river lies still between.
Death itself not the hardest part.

B- The "sting of death is sin"
Cardinal Woolsey lay dying.
He had known the pomp of power, the
circumstance of ecclesiastical
prerogatives. He had been a prince
in the Church.
But he knew the sting, for he said:
"Would that I had been as faithful
to my God as I have been to my king."
The minister of Christ lies dying.
He has been a worldly man, preaching
something else than the Gospel.
Beguiling men with philosophy,
excouraging them with false hopes.
He beholds the spectres of his dupes.
The monarch lies dying.
Empires have cringed before him.
He lies in regal state, soft footed
ladies do his bidding.
He has led armies, sacked cities,
plundered treasuries.
Now the spectres of murdered men,
orphaned children, frantic women
gather round his pillow.

J. H. Jewett.

C- The "strength of sin is the law".
Not the overt act alone, but
the thought.

D- Where in God's name is the joy?
"the unspeakable gift"
Thanks for Him, O God.
There O Death, thy sting is taken!
There, O Grave, is Thy Victor!
He rose again from the dead.
He led captivity captive.
He gave gifts unto men.
Behold Him, own Him, Kiss Him.

MINISTERS' SONS

"Let no man think me a fool, if otherwise, yet as a fool receive me, that I may boast myself a little."

II Cor. xi 16

"I magnify my office."

Romans xi 13

Claim this evening the apostolic privilege of boasting. Yet like the apple there is so little that belongs to self and so much that is due to the grace of God, that it is not so much self-praise, as testimony to the great things God has done, and it is said, not to exalt the speaker but to magnify this sacred office of minister of God's everlasting Gospel.

I divide my discourse into the orthodox three heads:- viz.

- (1) The myth about ministers' sons.
- (2) The facts about them.
- (3) The reasons for the facts.

- (1) The myth will not detain us long.

You may plead prejudice against what I say, but you must acknowledge a certain amount of first hand information.

Grand-father minister 63 yrs in one community of less than 2000 inhabitants. Little that they did not know about him, and less that he did not know about them.

Father was born in minister's home. Watched by the village every moment from birth. Now is back as pastor of his father's church.

I was born in a minister's home. As a child I saw ministers all the time. Often guests in home, distances greater, transportation difficult, fraternity more general, our home had them, as friends, guests, acquaintances strangers, charming and bores, credits and liabilities to their profession.

I am a minister and I have three ministers sons, but we will let them sleep.

The minister's son is a proverb and the proverb, like so many other proverbs, is a lie.

The proverb has an explanation and this is it:-

- (1) Ministers children live under the white light of publicity, generally friendly, but searching nevertheless.
- (2) They are public characters of a sort. I met an elderly ~~and very wealthy~~ lady when I went to be assistant in a Cleveland church who opened on me by reminding me that she had held me on her lap.
- (3) Everything bad, mischievous, unusual, or funny, gets written up and talked about. It is news. When a ministers son gets in jail that fact has about a thousand per cent more news value than the same fact about a banker's son. Silent testimony to its rarity and to the general estimate of ministers.
- (4) Every man when it is known that he is a minister's son, gets a second look: at school, at college, on the street,

(2) THE FACTS ABOUT MINISTERS' SONS

1- The proportion in the population.

What would you say the number was here?

Roughly one hundred, have to set off Catholic priests, but include active ministers, retired, ministers now in other work.

Gives us one to a thousand population.

Ten thousand Presbyterian U.S.A. ministers.

140,000 in U.S.A.

Runs thus still about (ONE TO A THOUSAND) $1/500$

Important fact to keep in mind

Sets ratio for their endeavor.

Minister's son has one chance in a thousand competing with sons of doctors, lawyers, merchants, bankers, teachers, dentists, farmers, plumbers, mechanics, ditch diggers, carpenters, railroad men, and every other sort of honest work which God honors and blesses irrespective of what it is.

2- No special financial backing.

If money is what gets things in this world, then the minister's son has a bad start.

One minister prayed that God keep him humble, and his people would keep him poor.

No need to dwell on subject, but we all know that the ministry is not a money-making profession.

Ministers generally do not take much in and almost always give away a lot. Most ministers tithe their receipts, and in many churches the minister is among the largest contributors

3- With these two handicaps we will start on the facts.

A- The record of ministers' sons is so striking that it has interested no less an authority in economics than ROGER BABSON.

He says: "90% of the data goes to show the conspicuous pre-eminence of ministers' sons"

B- For 200 yrs. ministers' sons have led all others in their CONTRIBUTIONS TO SCIENCE. This is interesting in light of all this talk about the hostility of religion to science.

C- Over 25 yrs ago the scientist DeCandolle, observed the fact that in the Hall of Fame where at present there are 63 names inscribed, 10 ARE THE SONS OF MINISTERS AND 1 THE DAUGHTER OF A MINISTER which is $1/6$ of the total. In other words $1/10$ th of 1% of the people have produced $1/6$ of the most celebrated.

D- In the yearly issue of WHO'S WHO which is supposed to contain the names of the most distinguished, the most useful, the ~~most~~ best known, of this country ministers sons or daughters make up 14% OF THE TOTAL. In other words $1/10$ th of 1% of the population have produced 14% of the great of this land WHO ARE ALIVE TO-DAY.

E- I counted 56 signers of the Declaration of Independence. NINE OF THEM ARE MINISTERS' SONS.

F- We have 31 presidents of the U.S. 30 different persons, because Cleveland served two terms not continuous. On the law of averages a minister's son ought to be president once every 2500 yrs. But up to date in 140 yrs there have been THREE MINISTERS SONS PRESIDENT, 3 out of 30 and 4 out of 31 for Cleveland was a minister's son. Wilson, and Arthur were the others. And SEVEN PRESIDENTS' WIVES HAVE BEEN DAUGHTERS of ministers. 1916 Hughes and Wilson both M.S.

G- Turn to various fields of endeavor:-

Inventors Samuel B. Morse inventor of the telegraph, Cyrus W. Field, who stretched the first Atlantic cable,

Aviation: the founders - Wilbur and Orville Wright.

Take that Field Family:

Cyrus W. laid the cable
David Dudley, renowned lawyer
Stephen J. Justice U.S. Supreme Court
Henri M. A Christian minister

Mx Historians : George Bancroft, J.A.Froude

Head of Associated Press (ashes buried
last Sunday in Washington -Mar.24-29-)
Melville E.Stone

Librarian of Congress: A.R.Spofford

Editor Literary Digest: Wm.S.Woods

Great Psychologist: William James

Railroad builder: E.H.Harriman

The "Empire Builder" : Cecil Rhodes

Discoverer of small-pox vaccine: Edward Jenner

Just scan history:-

Louis Agassiz, naturalist
Sir Joshua Reynolds- artist
Sir Christopher Wren- architect
James Russel Lowell
Ralph Waldo Emerson
Samuel Coleridge
Oliver Goldsmith
Alfred Lord Tennyson
Thos.B.Macaulay
William M.Thackeray
George Eliot

They even produce ministers:-

Henry Ward Beecher
Charles Haddon Spurgeon
Matthew Henry
John and Charles Wesley
Bishop Lightfoot
Dean Stanley

H- We mentioned the Field Family look at another
The Edwards Family (check me in Prof.Wiggam's
book, if you are skeptical)
The family of Jonathan Edwards, signer of
Dec. of Ind. minister of Christ, President of
Princeton College produced the following

"iggam says

d
"The Edwards family in 33 different countries has out of 1400 members given 1400 social servants many of them distinguished. The Ishmael Family, studied by Estabrook with 15,000 members has given nearly 15,000 social scourges."

But here is the Edwards Record

285 college graduates
13 college presidents
65 professors
120 lawyers
30 judges

I- Let's get out of the U.S.A. long enough to look at the Dictionary of National Biography, the Blue Book of Britain. Every name is distinguished for something in politics, art, science, public service, business.
56% OF THE NAMES ARE SONS OR DAUGHTERS OF MINISTER

YOU MAY BE ASKING:

"Where do these minister fellows come from to get this heavy drag with fame and success in every possible field of endeavor?"

Here are some facts on that point:-

Candidates for the ministry have been questioned as to their background and here are a few findings:-

→ 48% are farmers' sons
14% are ministers' sons ←
11% are merchants' sons
4% sons of laborers
3% sons of physicians
2% sons of lawyers

I wrote my friend Rev. Paul Martin, sec'y of Princeton seminary and I have this week his reply stating that down there to-day out of 255 students 62 or 24.3% are sons of the minister's parsonage.

What these figures ~~are~~ about the background of ministers mean:-

(1) That the ministry furnishes an overwhelming percentage of the next generation of ministers. In other words: WHILE MINISTERS SONS ARE ASSURED ON SCIENTIFIC DATA THAT THEY HAVE A BETTER CHANCE TO BE FAMOUS. RICH AND POLITICALLY POWERFUL THAN ANY OTHER CLASS IN THE WORLD. THEY GENERALLY SELECT THE MINISTRY AS THEIR CALLING.

*disposition
omit.* { (2) Next to the Manse the Farm produces the ministers.

The farm not only feeds the nation's body it feeds its soul.

The farmer boy is the boy of promise. He comes into the city and runs the banks, wins the cases in court, gets into the big pulpits, is elected by his fellow citizens to responsible office.

(3) THE REASON FOR THESE FACTS

- A- It is not the profession as such.
Babson brings this out in an article and
I would emphasize it even more. It is
not the profession, BUT THE RELIGION that
does it.
- B- Ministers' homes are religious homes.
"trusting the Lord" is more than a pious
phrase, it is a blessed fact.
There is no bunk about the religion either.
Ministers' sons see Dad when he isn't in the
pulpit, when he is tired, when he is cross,
when he has indigestion, and when somebody
has been ripping him up the back.
Yet they go on into the ministry, God bless
them, because they know in their own souls
that their old man has got the greatest
job on earth, and loves it to death.
- C- THE SIMPLE LIFE is lived, not talked about.
No effort made to become rich. Money respected
but never worshipped. Seldom discussed.
I sat in a merchant's home one day for dinner
and listened to him complain and grow angry
over certain things connected with his bus-
iness. From end to end of the meal, it was
nothing but money.
I thought of the children sitting there, tak-
ing it all in.
Frugality, self-denial, simplicity, all tell.
No cant about it.
- D- High thinking prevails.
Not "high-brow" nor priggish, but the things
of the mind and spirit hold sway.
Books, reading, art, music, ideas, interests
all over the world, among all classes, in
different communities.
- E- Naturalness.
Two classes of men with me in seminary.
One from ministers' homes other from elsewhere.
I noticed that as we got started into the
mysteries of the ministry these two classes
reacted in different and characteristic ways.

To sons of other than ministers the MINISTRY was something strange and UNNATURAL. They tended either to be ULTRA-WORLDLY lest they become "Ministerial", or they become ULTRA-PIOUS and frowned on everybody and everything.

Ministers sons found the atmosphere natural, congenial and familiar. The ministry is really the most human of all callings as well as the most divine. It takes neither a clerical vest nor a checked vest and diamond stud.

Thee more human he is the more good he will do. Christ committed his Gospel to men, and he meant men, not street corner rowdies, nor maiden aunts.

God does not want super-humans, else He would have sent angels, nor sub-humans, but just men to whom He can give the message, and who are such men that when they receive

THE MESSAGE TO GARCIA, they will carry it there or die.

A - It is not the question of an end.
B - It is not the question of an end.
I would appreciate it very much. It is
not the question, BUT THE QUESTION that
is it.

B - Ministers' names are religious names.
"Jesus in the land" is more than a place.
Church, it is a blessed fact.
There is no end about the religion either.
Ministers' names are not names in the
church, then he is tired, when he is tired,
then he has indignation, and when a nobody
has been right up the back.
Yet they go on into the ministry and pass
them, because they are in their own minds
that their old man has got the greatest
job on earth, and lives it in death.

G - The Bible says he lived, and talked about
No more was to become rich. Today rejected
and never forgotten. He is a minister.
I am in a minister's name one day for dinner
and I have not a single word and now carry
over certain things connected with his name
iness. From end to end of the meal, it was
nothing but money.
I thought of the children sitting there, tak-
ing it all in.
Finally, self-satisfied, unphilosophical, all tell
We can't do it.

D - With thinking, however.
Not "high-brow" nor "low-brow", but the things
of the mind and spirit are away.
Books, reading, and, indeed, interest
all over the world, among all classes, in
different communities.

E - Ministers.
The classes of men with me in America.
One from ministers' names since the 19th century
I noticed that as we got started into the
system of the classes these two classes
remained in different, and unchangeable ways.

